



"VOICE of ISLAM"



Roses have thorns!
The Haqq too has thorns!
"We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)

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A MUNAAFIQ IN THE MUSJID

"The Mu'min in the Musjid is like a fish in the water while the munaafiq in the Musjid is like a bird in the cage."

DRACONIAN LAWS IN THE OFFING

Question: Please comment on the Hate Speech Bill and the Commercialisation of Religion Bill. The Christian Ministers Council of Southern Africa appeals to all religious leaders in South Africa to set aside "our vast differences and take action against the demonic process which is about to affect all Faiths." Should Muslims unite with the Christians in protesting at the measures the government intends making law?

ANSWER

The concerns of the Christian Ministers Council are genuine. The atheist government is contemplating to introduce such legislation which will have far reaching consequences. In fact, in terms of the new contemplated law, publicly propagating certain Qur'aanic aayaat or condemning homosexuality and the like will be

criminal offences punishable with severe fines or even jail sentences.

While we should protest and shall be protesting, Insha-Allah, it will be separate from the protests of the non-Muslims. We shall not join together with the Christians and other non-Muslims. We do not subscribe to symbiotic action regardless of the perceived benefits. There is no common platform for Haqq and baatil – Imaan and kufr.

Whatever be the outcome of the proposed bill, in the final analysis, if the government does enact the draconian bill into law, and if Muslims are targeted, then we shall understand that it is part of Allah's *Athaab* for our own acts of *fisq*, *fujoor* and *zandaqah*. Nothing happens without Allah's decree.

The real issue of our concern is not the draconian laws of the government. The primary concern of Muslims should

be the draconian acts of rebellion and villainy which Muslims themselves perpetrate against the Qur'aan Majeed and Allah's Shariah.

If a Muslim's Imaan is sound and if his focus is genuinely on Allah Azza Wa Jal, then the Deen will be vibrant in his heart, thinking and actions. His belief in the truth of whatever Rasulullah (Sallallahu alayhi wasallam) said will be implicit and absolute in certitude. Rasulullah (Sallallahu alayhi wasallam) said that *if all mankind and jinnkind unite to harm you, they will succeed in only that degree of harm ordained for you by Allah Azza Wa Jal. And, if all mankind and jinnkind unite to benefit you, they will benefit you in only the degree Allah Azza Wa Jal has ordained for you.* Nothing more and nothing less.

This should be a viv-

id understanding and a belief entrenched in the heart. The government and all other material forces are mere cogs and shadows in Allah's Scheme. They are activated by the command and direct intervention of Allah Azza Wa Jal. All of them are mere shadows. We should not fear shadows. Fear Allah Azza Wa Jal, be obedient to Him and He will keep us with *Aafiyat*. *Aafiyat* (safety

and security) is an asset in Allah's Treasury. Rasulullah (Sallallahu alayhi wasallam) said:

"Verily, whatever is by Allah cannot be acquired except by means of obedience."

If Muslims submit to Allah Ta'ala as they should, that is, in the style of the submission of the Sahaabah, then the tables will be quickly turned by Allah Ta'ala.

WASHING ONCE- THE EFFECT OF HYDROPHOBIA

Question: Please comment on the advice given recently by a Cape Town Sheikh on the issue of reducing water when making wudhu. According to the sheikh, due to the current water shortage, Muslims should not wash their limbs thrice. Since the fardh requirement is washing

only once, this will suffice. It will assist in saving water. Is this correct? To me, this is bald-faced theft of the Sunnah. I have heard in my young days that the cause of Allah Ta'ala withholding the rains is the particular sin of zina. Please comment on the sheikh's
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SHUN THE PEOPLE OF BID'AH

By Hadhrat Shaikh Abdul Qaadir Jilaani (Rahmatullah alayh)
(Extract from *Ghunyatut Taalibeen* of which Hadhrat Jilaani is the author)

Every Person of Imaan who has intelligence and insight should obey the Sunnat of Rasulullah (Sallallahu alayhi wasallam) and flee from Bid'aat (innovations). Abstain from *mu-baalaghah* and *ghulu'* (excess, extrem-

ism, bigotry and the like for it culminates in Bid'ah – The Majlis) in the Deen, for suddenly you will slip from Si-raatul Mustaqeem and be destroyed.

Hadhrat Ibn Mas'ood (Radhiyallahu anhu) said: "Follow the Sunnat of the Rasool (Sallallahu alayhi wasallam). This is sufficient for you, and do not approach near to Bid'ah."

It is incumbent for every Person of Imaan to follow the Sunnat of

Rasulullah (Sallallahu alayhi wasallam) and the Jamaa't (i.e. Ahlus Sunnah Wal Jamaa't). The meaning of Sunnat, is the Way of Rasulullah (Sallallahu alayhi wasallam), and the meaning of Jamaa't is the unanimous issues of the Offices of the Khulafa-e-Raashideen (which in our era are confined to the *Four Math-habs – The Majlis*).

Refrain from debate and discussion with the

Bid'atis. Salaam to them is not permissible. Imaam Ahmad Ibn Hambal (Rahmatullah alayh) said: *"Whoever makes Salaam to a Bid'ati, it is tantamount to loving him because it is mentioned in the Hadith: 'Spread Salaam and love.' (Thus, making Salaam to Bid'atis is tantamount to expressing love for them – The Majlis).*

It is not permissible for the People of Imaan to have any association with the Ahl-e-Bid'ah, hence the following acts

are not permissible:

- To mingle and fraternize with them
- To congratulate them on Eid and on occasions of happiness
- To perform their Ja-naazah Salaat
- To laud and speak commendably of them.

For the Sake of Allah, have aversion and enmity for them. Believe that their way is baatil (false). For this entire attitude, the intention should be the acquisition of great
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Questions and Answers

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Q. Please comment on the recent Ulama conference which was held in Lenasia under the auspices of a body called SAUF.

A. A detailed refutation of the evil shenanigans of the ulama-e-soo' who had participated in the satanic gathering has been published by us. Check the website. In this era in close proximity to Qiyaamah, the ulama are the worst scoundrels responsible for the ruin of the Ummah. About these evil molvis and sheikhs, Rasulullah (Sallallahu alayhi wasallam) said:

"Soon shall there dawn a time when the worst of the people under the canopy of the sky will be their ulama. From them will emerge fitnah, and the fitnah will rebound on them."

It was a conference of villains who disgorged villainy – fisq, fujoor and even kufr.

Q. Is the Tabligh Jamaat's congregational loud and lengthy dua at their annual Ijtimah Bid'ah? If making loud congregational Dua after the Fardh Salaat is Bid'ah, why will the Tabligh Jamaat's not be Bid'ah?

A. You have not understood the meaning of Bid'ah. Nothing may be added to or deleted from a Masnoon practice. For example, making Khatam of the Qur'aan is a Masnoon practice. It is an ibaadat for an individual, not a congregational act of worship. Thus, making a collective dua after making khatam of the Qur'aan is bid'ah.

Another example: Visiting the graves is Sunnah. But to lift the hands and make a Dua there whether individually or collective is bid'ah since lifting the hands at the grave is not Masnoon. All Masnoon acts of ibaadat should be retained in their original form.

The Tabligh Jamaat's bayaan or its methodology is not Masnoon. It is *mubah* (permissible) as long as the prescribed limits of the Shariah are not transgressed. Just as its bayaan is mubah, so too is its congregational dua, mubah. This dua is not attached to any Masnoon act of Ibaadat, hence it is permissible because it does not change any Masnoon act of Ibaadat.

However, if the Tabligh Jamaat begins to teach that their

congregational dua is Waajib, then it will also become bid'ah because of elevating the *mubah* status to *wujoob*.

Q. What Duas, etc. should be recited for the marhoom from day one until the 40th day?

A. There is nothing specific to be recited for the marhoom (deceased) from day 1 to day 40. The 'khatam' ceremonies organized during this period are bid'ah. For the benefit of the marhoom, recite the Qur'aan Majeed, any portion and any amount, and at any time, and ask Allah Ta'ala to transfer the tha-waab to the deceased. The marhoom benefits much from any good deed which his relatives perform on his behalf.

Q. Is food which non-Muslims prepare specifically for their religious festivals halaal?

A. Any food dedicated to idols or which is specific with a kaafir religious festival / custom is haraam even if it is not meat.

Q. There is this widespread concept of *bandish* in the sub-continent (India and Pakistan). If there is a loss in business or someone is unable to find a job, they say that someone has done *bandish* on your rizq with magic. Is this concept correct?

A. While sihr (magic) is an undeniable reality, people have been driven into paranoia with the 'bandish' idea. Deficiency in Imaan and the propagation of quacks, frauds and imposters cause people to hallucinate and attribute their misfortunes to sihr/magic whilst in reality all their problems are the consequences of their flagrant sins and transgression. The 'bandish' idea should be banished. People should cultivate Taqwa and make Dua.

Q. What is the status of franchising?

A. Franchising is haraam.

Q. Is candy cane permissible?

A. Since candy cane has Christian religious connotations, these are not permissible.

Q. An aalimah made cakes in the form of Bukhaari Shareef and Muslim Shareef. Is this permissible?

A. Making cakes in the shape of Bukhaari, Muslim, etc. is not permissible. It is a mockery of the Deen – a mockery of the Hadith. The jaahilah is a victim of shaitaan.

Q. Can we have confidence in

TROPHY HUNTING

Q. Is it permissible to sell wild animals for trophy hunting or for hunting for sport? And, is it permissible for a Muslim farmer to sell cattle, goats and sheep to non-Muslims who will use the animals for rituals, killing them in horrific ways? Can a Muslim sell his animals to kuffaar abattoirs?

A. The answers to your questions are quite simple and straightforward. There is no conundrum understanding the impermissibility of all these deals mentioned by you. In fact, deep down in your heart you understand the villainy and impermissibility of selling animals for the purposes explained in your question. That is precisely why you have asked the questions. Rasulullah (Sallallahu alayhi wasallam) said: *"Seek a fatwa from your heart."* If the Muslim's spiritual heart is healthy – not blind – with the corrosion of sin and transgression – then he will readily understand the evil of deeds and refrain from perpetration regardless of there being no one to answer his questions, and irrespective of the 'permissibilities' which the liberal molvis structure on the basis of Fiqhi technicalities.

Furthermore, Rasulullah (Sallallahu alayhi wasallam) said: *"Sin is that which agitates your conscience."*

Trophy hunting and hunting for sport are haraam kuffaar occupations of cruelty. They are the sadistic expressions of those who either are atheists or of such Muslims who are Muslim in name, not at heart. Nabi Isaa (alayhis salaam) had cursed the

hunting occupation and he had displayed much displeasure for hunters. Rasulullah (Sallallahu alayhi wasallam) described hunters as people of ghaflat. Hunting is nugatory of man's objective on earth.

When the ultimate objective of even an initially halaal trade/occupation is sin and transgression, then it is not valid for a Muslim to engage in such trade/occupation. Thus, if you are aware that the vehicle you are hiring to a man will be used specifically for zina or to hijack and murder someone, then whilst the rental for that vehicle will be technically halaal, the act of hiring the vehicle to the person is haraam and a major sin of grave proportions.

Animals have Rooh, and taking their life is permissible only for a valid reason and with Allah's Name. Its life may not be taken for idle sport, enjoyment and the like.

Some non-Muslims acquire animals (goats and cattle) for ritual slaughtering, to appease the spirits of their dead, etc. In the process they commit horrendous cruelty to the animals. They even cut off parts whilst the animal is alive, i.e. prior to slaughter. It is not permissible to sell animals to them or to sell animals to kuffaar who will send the animals to the abattoir for being killed kuffaar style. So while the actual sale transaction *per se*, is valid in the inceptional stage, the ultimate objective is haraam, hence embarking on such transactions is not permissible.

the kosher foods prepared by Jews?

A. We have no confidence in any of the processed foods prepared and manufactured by the kuffaar whether they are Jewish, Christian or of any other religion. We have no confidence in even Muslims who halaalize the meat/chicken products of the kuffaar. For them, even carrion is 'halaal'.

Q. Is the diminishing mushaarakah concept valid? Is it permissible to buy a property from an Islamic bank in terms

of diminishing mushaarakah?

A. There is no such concept as 'diminishing mushaarakah' in the Shariah. The term has been coined by liberal scholars for dollars who are wedded to the haraam, riba capitalist system. It is not permissible to buy a property in terms of this baseless deal.

Q. I have been told that a lease in the Shariah is not permissible for more than three years. Is this correct?

A. A lease may be for any duration of time for private property. For Waqf property or the proper-

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ty of an orphan, the maximum duration is three years for land, and one year for property (house, shop, etc.). However, in today's time the benefit of the Waqf shall be taken into consideration. If it is beneficial to have a long lease of three or five years for a Waqf property, then in our opinion it will be permissible. But longer than five years will not be permissible for a Waqf. And Allah knows best.

Q. We have a musalli in our Musalla (Jamaat Khaanah) who is very regular with all the Salaat. He spends the time from Fajr to Ishraq in ibaadat in the Musalla. He also performs much Nafl Salaat and Tilaawat of the Qur'aan. He fasts every Monday and Thursday. Due to him participating in Iftaar, our Maghrib Salaat is delayed by 10 minutes. Is this proper?

A. The piety of the musalli should be between himself and Allah Ta'ala. It should not be put up for public display in the Musjid as is being done at your Musalla. It is highly improper and spiritually ruinous to delay the Maghrib Jamaat for ten minutes to accommodate the single musalli's Iftaar which he is practising in conflict with the Sunnah. By him being the centre of focus, he is likely to develop pride and show.

In fact, even during Ramadhan, the Maghrib Jamaat should not be delayed for even a whole Jamaat of people. The Masnoon manner of Iftaar is explained in the enclosed article. The Brother should break his Roza with a couple of dates during the duration of the Athaan. He should not indulge in a 10 minute feast.

The 10 minute delay for his sake can also cause ujub (vanity) and takabbur (pride) in him. His ibaadat will then be nullified by riya (show/ostentation).

Q. Is it permissible to listen to Qiraa't over the radio while working and attending to customers in the shop?

A. It is not permissible to listen to the radio Qiraa't while you are engaging in activity with others. It is Waajib to maintain silence and listen to the Qiraa't. However, you may listen to Qiraa't if you are engaging in such work which does not require you to

speak. Whilst your hands will be working, you will be able to remain silent and listen.

Q. Is it true that we should stay away from mufti Ismail Menk? Someone told me not to listen to him anymore.

A. Yes, it is true, Mr. Menk is a deviate. Beware of him. This applies to all facebook so-called 'scholars'. They are deviates using the Deen for worldly and personal objectives.

Q. Kindly shed some light and proofs regarding ulama appearing on television. I was always of the opinion that it is and will always be haraam. Now, however, many scholars are giving the go ahead for television. This is causing a lot of confusion. What is the status of ulama appearing on television?

A. What light should we shed on the donkeys and baboons masquerading as 'scholars' appearing on television? We have written numerous articles on these fussaahq evil molvis who appear on television. And, we frequently write on this topic. Television will remain haraam until the Day of Qiyaamah just as pork and zina will remain haraam. These 'scholars' are all agents of Iblees. There is no need for any confusion. A person of sound Imaan understands the glaringly haraam practices of the donkey-scholars who peddle the wares of shaitaan.

Q. My friend does not believe in numerous Hadith narrations. Please comment.

A. Your friend hovers on the brink of kufr. May Allah Ta'ala save his Imaan

Q. I live in a place where the majority of Muslims are Shaafis. They perform Asr when it is still Zuhr for Hanafis. I join them for Asr. Is my Asr valid?

A. How can your Asr be valid when you believe and know that it is still Zuhr time for you?

Your Asr Salaat has to be performed during Hanafi time. The Salaat you perform with the Shaafi' jamaat during Shaafi' time is Nafl. You have to still perform your Asr in the valid Hanafi time.

Q. Will Tahajjud be valid if performed 15 minutes after the Fajr Athaan?

A. Tahajjud is not valid if performed during Fajr time.

FAMILY TIES

Q. I have non-Muslim relatives. Islam orders that family ties should not be severed. Please explain this to me.

A. Allah Ta'ala says in the Qur'aan Majeed: *"These are the limits of Allah. Whoever transgresses the limits, verily he has oppressed himself."*

The prescribed limits constitute the Shariah. Maintenance of family ties is valid, permissible and necessary only within the confines of the Shariah. If the lifestyle of the family members is in conflict with the Shariah, then it is necessary to avoid them even if they are Muslims, without showing hostility. Do not socialize much with them.

If they are in need, assist them, but do not participate in their merrymaking and un-Islamic functions and haraam ways of life.

Breaking family ties for the Sake of Allah Ta'ala is an act of Ibaadat and necessary. It is called *Bughdh fillaah* – anger for Allah's Sake. The Ambiya (Alayhimus salaam) severed their family ties for the Sake of Allah Ta'ala. It is not permissible to fraternize and socialize with the family members even if they are Muslims when they are openly in conflict with the Shariah. The Mu'min's first allegiance is to Allah Ta'ala, not to the family.

Q. How does one gain khushu' in Salaat?

A. Khushu' in Salaat depends on a variety of factors such as one's environment, one's worldly activities (business, work, etc.), one's domestic lifestyle, one's indulgence in haraam and *laghw* (futility play, amusement), one's food whether halaal, haraam or mushtabah, the amount one eats, one's association with people, the manner in which one performs Salaat, etc.

The more solitude and peace of mind one has, the greater will be the degree of *khushu'*. The minimum *khushu'* which is Waajib and over which the musalli has ability and control, is the physical *khushu'*, that is, to ensure the physical limbs are held correctly. All the Mustahabaat of Salaat explained in the kutub should be observed. The Wudhu too should be beautiful. When the bandah does his best to perform a beautiful Salaat, he will gradually gain *khushu'* of the mind and heart as well.

Q. Is it correct that the Imaams of the haram are all Auliya?

A. The idea that an Imaam of the Haram is necessarily a Wali is erroneous. There is no basis for such an idea. Some of the Imaams over there are bootlickers and fussaahq. They are primarily puppets of the regime.

Q. Is it permissible for a contractor to build a church? A Mufti says that it is permissible.

A. It is not permissible. Aiding in

kufr and shirk is haraam. The Mufti's fatwa is undoubtedly baatil.

Q. Is smoking and shishah pen permissible?

A. Smoking and shishah pen are haraam.

Q. Here in the U.S.A. the Tabligh Jamaat says that people should not be invited to the Musjid for Salaat. They should be invited to come to the Musjid to listen to the bayaan. Is this correct?

A. It is upside down, convoluted reasoning. It is sinful to say that brothers should not be invited to the Musjid for Salaat. In fact, they should be invited for Salaat.

Q. Our company is closing down. My colleagues advise that I should claim retrenchment package. Is it permissible?

A. It is not permissible to demand retrenchment package as your colleagues are advising. The money will be haraam.

Q. I have been given a Mudd container on which the sanad is engraved. The names of Rasulullah (Sallallahu alayhi wasallam) and of Sahaabah, etc. are engraved on the container. Is it proper to use this container for wudhu?

A. We are living in an era in which the Deen is being commercialized. The Deen is used for making money. While the *Mudd* container may be kept as an ornament, it may not be used for wudhu, etc. They have erred by engraving the name of Rasulullah (sallallahu alayhi wasallam) and

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of the other Sahaabah / Fuqaha on the container. The holy names will be disrespected if the container is used for wudhu and the like.

Q. Are wedding receptions permissible?

A. A wedding reception is not permissible. It has no basis in Islam. Furthermore, a wedding reception in our community is a function of waste, riya, takabbur, violation of purdah and is also accompanied by other haraam activities such as photography, music, clowning and cooning, etc. According to the Fuqaha it is not permissible for women to attend even walimahs.

Q. Is it permissible to greet non-Muslims with greetings such as "Merry Christmas!" "Happy New Year"?

A. It is not permissible.

Q. I am a taxi driver who has to transport men and women of all kinds. I have to take them to parties, churches and even casinos. What does the Shariah say about my work?

A. The Shariah says that it is not permissible for you to be working in this haraam job. It is not permissible to transport people to haraam functions and events nor is it permissible for the male driver to transport females who are unaccompanied by their mahram males. Just as the trader in his shop has to abstain from any haraam activity, so too should the driver of a transport vehicle abstain from aiding sin and transgression.

Q. My estranged wife who has left me is incapable of looking after the minor children. She went to her mother's home with the children. Islamically will I have the right of custody seeing that she is unfit?

A. If the children's mother is incapable of caring properly for the children, then it will be the right of the maternal grandmother to have custody of the children. If the maternal grandmother is unable to fulfil her obligation, then it will be the right of the paternal grandmother.

Q. Our company gives its Zakaat and Lillah funds to a certain Muslim organization. The organization has now provided two x R250 vouchers/tickets to us for free meals at a restaurant. This is the organization's way of showing appre-

ciation. Is it permissible for us to use the tickets for free food at the restaurant?

A. It is not permissible for you to use the tickets. Eating the food is not permissible. Organizations abuse trust funds. They are trying to reward you with trust funds for the Zakaat you have been giving them. It is not permissible to accept a reward in lieu of discharging the Zakaat ibaadat. It is a haraam bribe aggravated with trust funds. You should make this fact known to the organization.

Q. Some of the works of the author Haroon Yahya are educational and beneficial, but he has also written on the subject of evolution. May we read his other educational writings?

A. If even one of his works is haraam/kufr such as the kufr of evolution, then it is Waajib to refrain from all his books. It is not permissible to read/study the works of deviates who propagate kufr. Even the 'educational' articles of a deviate exercises a spiritually detrimental effect on the reader. Kufr and Fisq are extremely contagious.

Q. An aalim says that there is no valid proof for Salaatut Tasbeeh, and that it should not be performed regularly. Is this correct?

A. Salaatut Tasbeeh may be performed regularly, preferably every Friday. The Aalim is in error.

Q. Do animals also curse and make dua?

A. The curses and supplications of animals are readily accepted by Allah Ta'ala. Allah Ta'ala has punished many people because of their cruelty to animals. The prayers of even animals are answered. In the Hadith is mentioned the episode of a woman being punished in Jahannam because of her cruelty to her cat. The dua of even pigs are accepted. The story on page 6 will be a salubrious edification for those who are cruel to animals.

Q. The Indian government has invalidated certain denominations of their currency notes. Many people are sitting with millions of rupees of these notes. However, some people are exchanging these notes for less than two thirds their value, e.g. for 300,000 rupees, they give 100,000. They have some way whereby they will make a profit. Is this type of dealing

HARAAM CARRION PRODUCTS

Q. Please advise regarding eating of Rainbow chickens, KFC and Nando products.

ANSWER

All Rainbow chickens, all Rainbow value-added products, all KFC, Nando, Steers products and the chicken and meat products of all restaurants, shops, supermarkets, etc. are HARAAM CARRION. Do not be deceived by 'halaal' certificates and 'halaal' labels. All such 'halaal' certification is FRAUD and satanism in terms

of the Shariah.

It is not permissible to consume any of these carrion products which cause diseases and spiritual ruin. Muslims should learn to eat the food they prepare at home. It is Waajib to abstain from all the halaalized filth and muck which are marketed as 'halaal' on the basis of haraam certificates issued by the CARRION CABAL, the foremost among whom are SANHA, MJC and NIHT.

permissible?

A. The exploitation is haraam. Those who are exploiting and profiteering in the wake of the Indian government's haraam law are guilty of blood-sucking. Nevertheless, the people who have to get rid of the rupees have no alternative but to submit to the exploitation to at least save a portion of the money. The exploiters will be sinful, not those who are losing their money.

Q. Please advise on the permissibility of engaging a non-Muslim teacher to teach our children at home.

A. It is not permissible to have a non-Muslim to teach your children even at home. The kufr and spiritual rijs and najaasat of his/her kufr will have a detrimental *athar (effect)* on the children. Rasulullah (Sallallahu alayhi wasallam) forbade breastfeeding by even a Muslim woman if she is ignorant. He said that her ignorance will be transferred to the baby via her milk. To a greater extent will kufr, rijs and najaasat of the non-Muslim be contagious.

Q. My husband is addicted to his cellphone. When he comes from work, he is glued to the phone. In bed he is on his phone for hours. When his eyes open in the morning, it is his phone. He has no time for me at all. What advice do you have for me in this situation?

A. Almost all husbands are nowadays addicted to the cellphone shaitaniyat. Their minds and hearts are corrupted with the porn filth they view on the shaitani device. Tell him that if he does not abandon the satanic device, you will not cook food for him, and if the phone is worth more than you, then sleep in another

room for some times. Perhaps this will jolt him out of his shaitani spell. When a man is bereft of Taqwa, he then behaves like an atheist.

Q. While our Musjid is being renovated, Salaat is being performed in a temporary place. Do we perform Tahyatul Musjid in this place? Is I'tikaaf valid?

A. I'tikaaf is not valid in the temporary place nor is Tahyatul Musjid applicable to the place. Nafl Salaat may be performed there on entering, but it will not be the Masnoon Tahyatul Musjid.

Q. At what age does a child become an adult in Islam?

A. If the physical signs of buloogh (puberty) have not occurred, then the age of buloogh is 15 for both girls and boys.

Q. My husband (now ex-husband) gifted me the house. My adult children are witnesses to the gift. From the time of the gift I paid the rates, lights, water and the general maintenance. He divorced me, moved out and married another woman. Now he refuses to transfer the house on to my name. He intends putting it up for sale. What is the Shariah's ruling?

A. If he had gifted the house to you, then it is your property. He has no right to sell it. However, in terms of the kuffaar law, if you have no evidence, you will have no claim.

Q. Is it permissible to visit the darghas of the Auliya where so much bid'ah takes place?

A. Due to the deluge of shirk and bid'ah being committed at the mausolea (darghas – graves) of the Auliya, it is not permissible to visit these places. The mausolea have become haunts and

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headquarters of the Qabar Pujaaris (Grave Worshipers). It is not permissible to visit such places regardless of the grave of a Wali being there.

Q. We sell goods by the laybye system. Our time limit is two months. If the customer does not collect his laybye, we wait another two months then open the parcel and sell the goods. If he comes thereafter, we give him a refund of the amount he had paid. What should be done if the customer does not come?

A. In the laybye system, the goods belong to the customer. The trader retains possession until he is fully paid. You are allowed to open up the parcel and sell the items after the two month mutually agreed on time limit. The payments made by the customer have to be refunded to him whenever he comes, even if after years. If the goods have been sold at a higher price than the laybye price, the profit also has to be given to the customer. If there is a genuine loss, the loss may be deducted from the payment made by the customer.

If after one year, the customer has not come, then the money has to be given as Sadqah. But even after having given the money to charity, if the customer arrives, you will have to make the refund, and you will receive the thawaab of the Sadqah.

Q. I am an IT technician. Is it halaal for me to render my services to a company which sells alcohol, and will it be halaal to render services to a Shiah temple?

A. It is not permissible to offer your services to a company which trades in alcohol nor to a Shiah temple. It will be aiding sin and transgression. The Qur'aan explicitly prohibits this.

Q. A man wants to marry a woman who has become pregnant because of zina. Will the nikah be valid while she is pregnant?

A. The marriage of a pregnant woman will be valid. However, if the man marrying her is not the one who had impregnated her, then he may not have sexual relations with her whilst she is pregnant. Only after she delivers the baby may he engage in relations. But if he is the man who had made her pregnant, then after Ni-

kah, he may have sexual relations with her. They should sincerely repent for their evil deed.

Q. My husband says that I should not recite Thana in the first raka't of Salaat. We both are Hanafis. Do I have to obey him in this?

A. Obeying his haraam instruction is haraam. You have to incumbently recite Thana. Ignore the haraam instruction of your deviant husband.

Your husband is in error. Do not obey him on this issue. It is necessary to recite Thana in the first raka't.

Q. Is it permissible to enter facebook competitions. You have to share their facebook pages and products in order to win or randomly be selected, but to win you have to share their page right up to date when competition ends – also sharing Christmas competitions? Are the prizes halaal?

A. Facebook is a haraam medium. It is not permissible to be associated with these evil media. Everything connected with it is haraam. It is in reality the face of Iblees. The prizes and whatever else is associated with the Face of Iblees are haraam.

Q. A loan of R2,000 was given in 1984 to Zaid who never repaid it. Now, in 2016 Zaid wants to pay his debt. How much should he pay?

1. Is this compulsorily the way loans should be repaid, i.e., at the current rate of gold?

2. If the creditor is happy is to accept the original amount in currency, will it be okay or can he demand this method of repayment?

3. What if the price of gold drops to below the loaned amount, then can the creditor demand the higher amount?

4. What distinguishes this from profit or ribaa?

A. The R2,000 loan given in 1984, which will be paid only now in 2016, should be repaid in terms of the value of gold. The amount of gold which R2,000 could procure in 1984, will be applicable today. That amount of currency notes or the actual amount of gold has to be paid.

(1) Yes, this is the compulsory way in which loans should be repaid. Ponder over the scenario of the currency going out of cir-

SALAAT WITH CELLPHONE

Q. According to Maulana Sa'd of the Tablighi Jamaat, Salaat performed with a cellphone in one's pocket is not valid. The senior Muftis of Deoband and Saharanpur have condemned his opinion. What is the view of The Majlis on this issue?

A. Molvi Sa'd is no longer a Maulana on account of his deviant ideology. Some of his propagations are tantamount to kufr. A Maulana is one who protects our Deen and Imaan. But Molvi Sa'd has chosen the path of deviation. Whilst this is so, his view on the cellphone issue is valid.

The senior Muftis have not applied their minds constructively by having enumerated his cellphone view among his other grave ideas of aberration. There is strong support in the Hadith for the fatwa regarding Molvi's Sa'd's cellphone view. Rasulullah (Sallallahu alayhi wasallam) said:

"The person who plays nard (backgammon / chess), then stands to perform Salaat is like one who makes wudhu with pus and the blood of a swine, then performs Salaat. His Salaat is not accepted."

According to the Hadith, playing chess/backgammon is like dipping the hands in the blood of a pig. The Salaat performed immediately after playing chess, is rejected by Allah Ta'ala. This is a severe warning to impress on the Muslim's mind the evil and notoriety of these kuffaar games. The Salaat is not accepted despite the fact that the chessboard is not on the musalli's person whilst performing Salaat. After completing his sin, he makes

culatation. If the government cancels rands, and introduces a totally different currency, then the only way of repaying a debt will be by the gold standard which is the original currency created by Allah Ta'ala.

(2) If the creditor wholeheartedly accepts R2,000 in rand notes today, it will be permissible. It is permissible for a creditor to waive his rights.

(3) The creditor can demand only the gold value of R2,000 in 1984, regardless of the current price of gold, and the debtor is obliged to

wudhu, then engages in Salaat – Salaat which is rejected because of the gravity of the evil in which he had indulged just prior to the Salaat.

A thousand times worse than chess is the cellphone which is for most people a shaitaani device of pornography, haraam movies, striking up zina relationships, etc. When Salaat is rejected after having indulged in chess, then to a greater degree will the Salaat be rejected with the satanic porn device in one's pocket.

As for the meaning of "not accepted" mentioned in the Hadith, there is scope for interpretation. According to some Fuqaha, it means the negation of the thawaab (reward) and benefits of the Salaat. Others again say that it also means invalidity- the Salaat is not even valid. According to the Hanafi Math-hab, the Salaat will be valid, but is flung into the face of the musalli as if it is a dirty piece of cloth. The reward and benefits of the Salaat are destroyed. This ruling applies to only those who use their cellphones for haraam programs of muck and filth.

It is also a sign of spiritual darkness that a person will stand in Allah's Presence in Salaat with a device he used for pornography and haraam. It should also be remembered that it is not permissible to load any Aayat of the Qur'aan Majeed or any Hadith on a cellphone used for any haraam and shaitaani programs. On the cellphone mas'alah, Molvi Sa'd cannot be faulted. He is correct.

pay only that amount.

(4) In the loan scenario, the issue of profit does not arise. The creditor takes back only what is owed to him. In 1984 his R2000 could purchase, for example, three kruger gold coins. Today he has to be given that very same amount – 3 gold coins. He is not making any gain on his loan. He is taking back the original amount owed to him. Pieces of paper (rand notes) have no intrinsic monetary value.

The demonitization of the

(Turn to page 12)

Hadhrat Maulana Ashraf Ali (Rahmatullah alayh), commenting on the abundance of quack and impostor 'shaikhs' prowling around, said:

"Nowadays, many shayaateen are also appearing in human form."

Explaining the salient characteristics of a genuine Shaikh of Tasawwuf, Hadhrat Thanvi (Rahmatullah alayh) mentioned the following:

(1) He has adequate knowledge of the Shariah.

(2) He was in the *tarbiyat* (moral and spiritual training) of a *Kaamil* (fully qualified) Shaikh.

(3) He has been granted *Ijaazat* (Permission/Authorization) of *Tarbiyat* by a *Kaamil* Shaikh.

(4) He, himself, practically observes the Shariah.

(5) He is not persistent in acting in conflict with the Shariah.

(6) He fully and practical-

ly adopts the Sunnah.

(7) He is affectionate towards his associates (i.e. mureedeen).

(8) He is not deficient in *Ihtisaab*, i.e. in teaching and apprehending his mureedeen in the process of *Tarbiyat*.

Nowadays, the numerous so-called 'shaikhs' prowling around will be found to be lacking in al-

most all these necessary qualifications. In fact, they are scandalously ignorant of the objectives of Tasawwuf. But in order to stay in 'business' and to promote themselves as 'shaikhs', they innovate practices to highlight their profession of 'masheekhat'. Thus, they impress the juhala (ignoramus) with their public jalsahs, mass i'tikaafs, halqah thikr ses-

sions in Musjids and the like.

They have a haraam penchant for publicity. They are lax and even in abandonment of purdah rules. They are negligent of the Sunnah. They indulge in the major sin of photography, and they crave for gifts from their mureedeen. They are in fact, as Hadhrat Thanvi said, "Human Devils – or Devils in human form."

THE EVILS OF CONVENTIONAL MEDICINE

Written By: **Charles K. Bens, Ph.D.**

- The percentage of our GDP allocated to healthcare expenditures is gradually increasing; it was 5.2% in 1960 and is estimated to reach nearly 20% by 2021.

- The US spends nearly twice as much as other industrialized countries on healthcare (per capita) and yet ranks near the bottom in practically every measure of population health. About 95% of every healthcare dollar is spent on treatment and less than 5% on prevention, despite the fact that over 70% of many deadly diseases, such as type II diabetes, **coronary artery**

disease, stroke, and colon cancer are preventable by lifestyle choices.

- An article in the *New England Journal of Medicine* reported that over \$100 billion was spent on balloon angioplasty and coronary artery bypass grafting (CABG) in 2007, yet only 3% of bypass patients experienced prolonged life span.

- Prescription drugs cause 700,000 emergency room visits each year and over 41,000 deaths.

- Recent evidence estimates that there are over 400,000 avoidable hospital deaths each year.

In the book *Death By Medicine* by Gary Null, et

al., the total number of **avoidable deaths by conventional medicine** was placed at over 783,936 per year.

- Dr. David Eddy did a study on the scientific evidence behind conventional medical treatments. An article in *Business Week Magazine* in 2006 quoted Dr. Eddy's study and declared that only 20 to 25% of what was being done to treat patients has been proven effective.

The *Journal of Clinical Evidence* reports that only 11% of typical conventional medical treatments may be categorized as beneficial, by randomized controlled trials.

WASTE AND CALLOUSNESS - ATTRIBUTES OF KUFR

"Do not waste, for verily, the wasters are the brothers of the shayaateen, and shaitan unto his Rabb was ungrateful."
(*Qur'aan*)

10 million tons of food costing R80 billion dumped in the dirt annually in South Africa.

ADVOCATES of the distribution of surplus food to the poor are calling for the Consumer Protection Act to be changed to allow donors to feed more of the 14 million people who go hungry every day in South Africa.

They say -section 61 of the act, which could impose costly liabilities on participants in the food production, distribution and retailing chain, disheartens "good faith" food donors.

At least 11.3% of households in South Africa, and 13.1% of individuals, are vulnerable to hunger, according to Statistics SA's 2015 household survey, released in June.

Data captured by the Council for Scientific and Industrial Research (CSIR), released in 2013, showed that 9 million to 10 million tons of food waste is generated annually in South Africa, which translated to an estimated R615-billion throughout the value chain in 2012.

'In a discussion paper drawn up by Nastascha Harduth, a director of Werksmans Attorneys, and an advocate for changing surplus food distribution laws, this would translate to R79.5-billion if inflation were accounted for. **The Times 2-21-2016**

KUFFAAR SYSTEMATIC WASTE

A WIDELY held belief that food becomes off, rotten or a food-poisoning risk the day after its expiry

date has consumers throwing away huge amounts of perfectly safe, edible food, and governments around

the world are finally doing something to try to change that mindset.

The misperception begins with the term expiry date, as it creates the impression that it is game over for that can of beans or tub of yoghurt, when in fact the products have plenty of nourishing life left in them.

In the US, foodmakers have for years put sell-by and use-by dates on their products, despite food experts and environmentalists arguing that they lead to massive, unnecessary food waste.

It is estimated that nearly a third of all food manufactured in the US is thrown away uneaten.

The Herald 19/12/2016

A PIG'S DUA

Once the forest around Kabul was teeming with wild animals. The residents suffered considerable loss of livestock due to the preying animals. The animals caused much damage to even their orchards. The people decided to set alight and burn down the whole forest.

Soon the entire forest was a roaring furnace. The animals were hemmed in on all sides by the massive fire. A wild pig managed to emerge from the forest. It stood

there full of fear and grief. With its head raised to the heaven it began screaming / squealing loudly. Within moments of the pig's supplication the sky was darkened with clouds. It began raining in torrents. It poured so heavily and incessantly that the entire fire was extinguished. All the animals left the forest safely.

Allah Ta'ala says in the *Qur'aan* Majeed: *"Only the people of intelligence derive lesson."*

FIRAASAT

Rasulullah (Sallallahu alayhi wasallam) said:

"Beware of the firaasat of the Mu'min, for he looks with the Noor of Allah."

Firaasat is spiritual insight and wisdom. It is to see with the spiritual eyes. It is a spiritual ability which defies rational definition. There was a Christian disguised as a Muslim, frequenting the gatherings (majaalis) of Hadhrat Junaid Baghdaadi (Rahmatullah alayh). He would sit and listen attentively to the bayaans. He was accepted as a Muslim

by everyone in the khaanqah.

One day he said to Hadhrat Junaid (Rahmatullah alayh): "Hadhrat! What is the meaning of the Hadith: '*Beware of the firaasat of the Mu'min, for he sees with the Noor of Allah.*' ? Hadhrat Baghdaadi, cast down his gaze for a few seconds, then lifted his head and said: *"It is now time for you to embrace Islam."* When the Christian heard this, he understood the meaning of *firaasat*. Spontaneously he accepted Islam and exclaimed: *Ash-hadu Allaa ilaha il-lallaah....."*

SICKNESS AND THE CURE

Rasulullah (Sallallahu alayhi wasallam) said:

"For every sickness there is a cure."

"Faatihah (i.e. Surah Faatihah) is a cure for every sickness."

Recite Surah Faatihah frequently and make Dua for cure. Also, recite Surah Faatihah and blow on the patient. The patient too

should recite it and blow on himself/herself.

Allah Ta'ala is the Creator of sickness as well as of the cure. Sicknesses are generally consequences of a sinful way of life. Diseases are punishments for our sins. Therefore, when the calamity of a disease befalls, then repent and increase recitation of Is-

tighfaar.

A valid Taubah requires genuine remorse and a pledge to refrain from indulging in the sin. As long as the heart is not purified by way of Taubah and abstention from haraam, the spiritual remedies for physical sicknesses will remain ineffective.

Watching television, cell-

phone pornography, cellphone zina, cellphone relationships with ghair mahrams, etc. are major sins which render the spiritual remedies and even the physical remedies ineffective. Among the worst eliminators of the efficacy of remedies, both spiritual and physical, are the evils of zulm (injustice, cruelty, oppression), and severing family ties for worldly reasons. A precondition for

remedies being effective is to make amends for the zulm committed and to restore healthy family ties.

Since Allah Ta'ala is the Creator of the Cure for a disease, it (the Cure) is obtainable from Him only by means of obedience to Him. In this regard Rasulullah (Sallallahu alayhi wasallam) said: *"Whatever is by Allah is obtainable only by means of obedience."*

A CURE AND PROTECTION

"Treat your sick with Sadqah, for verily, Sadqah wards off calamities and (cures) sicknesses. And, Sadqah increases in your age and your good deeds." (Hadith)

SAUDIS BAN

DISEASED POULTRY

Saudi Arabia has banned the importing of diseased poultry from six countries. The ban is unrelated to the Shariah. The fear of physical disease constrained the ban. While the jaahil, faasiq and perhaps kufr Saudi regime fears the avian flu disease of the poultry, it is oblivious of and in denial

of the Shariah which brands Haraam all the commercially killed poultry.

The only consideration is the dunya. The Deen and Akhirah have been in entirety expunged by the regime, yet the Saudi king believes that he is the custodian of the Haramain Shareefain.

SHUN THE PEOPLE OF BID'AH

(Continued from page 1)

and abundant Thawaab (reward) from Allah Ta'ala.

It is mentioned in the Hadith that Allah Ta'ala will fill the heart with safety and tranquillity – the heart of the one who regards a Bid'ati as his enemy for the Sake of Allah Ta'ala. And, on the Day of Qiyaamah Allah will grant safety and peace to the one who harshly rebukes a Bid'ati.

Allah Ta'ala will elevate by a hundred ranks in Jannat a person who looks with contempt at a Bid'ati. The one who meets a Bid'ati happily and pleases him, is as if he has held in contempt

the Qur'aan which Allah Ta'ala has revealed to Rasulullah (Sallallahu alayhi wasallam). Hadhrat Abdullah Ibn Abbaas (Radhiyallahu anhu) narrated that Rasulullah (Sallallahu alayhi wasallam) said that as long as a Bid'ati does not repent from his Bid'ah, Allah Ta'ala does not accept any of his good deeds.

Hadhrat Fudhail Bin Iyaadh (Rahmatullah alayh) said: "Allah Ta'ala destroys the deeds of a man who has affection for a Bid'ati. The Noor of Imaan is extinguished from his heart, (i.e. from the heart of the one who has affection for a Bid'ati). I have hope that Allah Ta'ala

will forgive a man who cherishes aversion and animosity in his heart for a Bid'ati, even if he has a paucity of good deeds."

Hadhrat Ibn Uyainah (Rahmatullah alayh) said: "A person who accompanies the janaazah of a Bid'ati, is the target of Allah's Wrath and Punishment until he returns."

Rasulullah (Sallallahu alayhi wasallam) invoked La'nat (Allah's Curse) on a Bid'ati, and he said: "Whoever innovates a bid'ah or gives refuge to a Bid'ati, the La'nat of Allah, the Malaikah and of all people descends on him, and Allah rejects his Fardh and Nawafil acts (of ibaadat)"

THE SHAITAANI SPORT ESPOUSED BY THE EVIL MOLVIS

More football sex abuse allegations

DOZENS of potential suspects have been identified in connection with historical child sex abuse allegations in football in the United Kingdom, police have revealed.

Ninety-eight clubs spanning all tiers of the game have been "impacted" according to figures released by the National Police Chiefs Council (NPCC).

The NPCC said 98% of those identified as victims were male and the age range for potential victims at the time of alleged abuse spanned from as young as seven to 20.

Many forces across the country continue to receive an increased number of calls from victims and people offering information, the NPCC said.

A total of 639 referrals from a National Society for the Prevention of Cruelty to Children (NSPCC) helpline and directly from police forces have been received by Operation Hydrant, a national coordination hub.

The NPCC said analysis of information received by Operation Hydrant was ongoing "with processes to determine if the referral relates to a victim or a witness and whether the information received is new or a duplication of infor-

mation already received". NPCC head for child protection Simon Bailey said: "Allegations received by police forces across the country are being swiftly acted upon.

"We are ensuring an efficient and effective service-wide approach to investigating allegations removing the potential for duplication and enabling the timely and effective sharing of intelligence and information between forces.

"We are also liaising closely with the Football Association to ensure all relevant information they hold is shared to inform investigations moving forward." — *The Telegraph Weekend Post 10 Dec 2016*

SANHA - EXTORTION & BLACKMAIL

Q. I have a food business and my 3 suppliers have SANHA approval, SANHA now insists that I must pay R570 per month for a SANHA certificate otherwise they will brand me "not certified as halaal" on their website. I am very upset and need advice regarding these halaal certifying organisations.

A. Our opinion and the Shariah's stance regarding SANHA and all the other Carrion certifiers such as the MJC, NIHT, etc., are well-known. We have published a deluge of innumerable articles on the evil and haraam shenanigans of these haraam, illegitimate carrion certifiers. The R570 SANHA is demanding from you is haraam riba which is pure extortion. All of these shaitaani carrion certifiers are in the game for the haraam boodles which is the one and only objective for their illegitimate existence. They thrive on haraam,

feed Muslims haraam carrion and ruin their own Imaan and the Imaan of the stupid Muslims who devour the haraam carrion

Repose your trust on Allah Ta'ala. Rizq is predetermined. Even if the SANHA shaitaan does not certify you and publishes negative information about you, your Rizq will not decrease by one cent. SANHA is not the Raaziq. Allah Ta'ala provides your Rizq. SANHA with its carrion certificates has destroyed the Imaan of innumerable ignorant Muslims.

Do not be concerned nor be intimidated by SANHA's haraam threat of the haraam negative publicity which SANHA may disseminate about you for your refusal to pay the haraam riba of R570 per month which the Carrion King desires to extort from you in a way which is haraam. Don't submit to SANHA's threats and blackmail.

THE TREACHEROUS MOLVIS AND SHEIKHS WHO DIG UP THE FOUNDATIONS OF ISLAM

Lamenting the extreme corruption and Deeni destruction caused by the villainous facebook / youtube molvis and sheikhs, a Sister from Pakistan writes:

“Assalamo Alykum

For quite sometime I have been reading about the Scholars for Dollars like mufti menk, peer zulfikar sahab and other ‘famous’ (notorious) ulama and muftis going to Dubai to give bayaans, travelling first class, staying in five star hotels and getting handsome monetary gains, on the website of The Majlis. But now the scenario is changing very fast with even the unknown muftis, ulama and the so called buzrgs (cranks and frauds), mostly from Karachi, (and also from South Africa and other countries) going to Dubai, Malaysia, England, and even the poorest of countries such as like Burma.

It is indeed a mystery and bewildering as to who calls them and arranges for their bayaans which are devoid of any *Roohaniyat* and bereft of Allah’s and his Nabi Rasoolallah sallallahu alaihay wasalam's love. *(The same people who are the followers of Iblees are calling them.)* Have the muftis, ulama and the self-acclaimed buzrgs lost all sense of shame and Emaani dignity? *(They are shameless deceits who utilize the Deen for their despicable nafsaani and monetary lists.)* How can they stoop so low? And to top it all they come back to their cities and give bayaans on *Tawwakal* and *Dunya ki*

Haqeeqat.

After this they display on their websites Dubai Bayan, London Bayan, Kualalampur Bayan, so on and so forth. *Inna lillaahi wa inna ilaihi raqjioon!*

Even in their own city they keep falling on the feet of the influential elite neighbourhood masjid committee’s persons to keep their bayaans in such masjids. Only Allah knows their *niyyats* and intentions. But all this leaves one wondering that why don't they just stick to their own masjids or give bayaans in the down-trodden areas of the city, even their own neighbourhood and gain the respect of people. *(There is no monetary gain and no gaining of fame and expression of base promptings in these poor areas.)*

In all this global and domestic trotting they don't have any time for either their own families or the public. Their children are bereft of any Islamic character. They dress in western style pants and shirts, with no Akhlaaq *(moral character)* at all. They don't even have the basic manners which even the non-deeni parents give to their children, like being polite and respectful.

All this is absolutely sickening. Giving bayaans on *Tarbiyat of Aulad* *(moral training of children)* week after week and not giving an atom of *tarbiyat* to their own kids!!!

To top it all, quite a few muftis, ulama and buzrgs *(deceits, cranks and robbers of Imaan)* go

for Umrah and Hajj on the most expensive packages and say: “Our well wishers and those who love us have sent us on these trips”. This is outrageous. If they have so much love for Allah and his Rasool sallallahu alaihai wasalam, why don't they ask their well wishers to open up small maktabas in the interior of Pakistan and appoint Ustadhs with reasonable monthly salaries to teach basic deen to the ignorant people who do not know even the Kalimah, and are easy targets of the qadiyani, christian and other missionaries for conversion?

Another serious issue is that of pictures. Nearly all the muftis and ulama *(All of them are shaitaani morons)* have their bayaans and speeches on YouTube, and the most shocking part is a video on YouTube in which a person announces on stage that: **Now Mufti Taqi Uthmani Sahab's grand daughter will recite a poem.** After this announcement comes the grand daughter - 10 or 11 years of age, clad in a shalwar, kameez and dupatta with her face uncovered, and recites the famous poem *Ilahi teri chaukhat par* *(O my Allah, I am at Your threshold. In fact, these frauds are at the threshold of shaitaan – Hypocrites!)*. Seated on the stage are all the muftis, ulama and buzrgs *(all clowns and coons)* enjoying this recital.

Mufti Sahab, how in the world did Mufti Taqi Uthmani Sahab allow this, being the Sheikh ul Hadith and writing the translations

of the Qur’aan and scores of other deeni books? How does he teach about pardah and pictures being forbidden in our deen? *(In fact, he teaches that pictures are permissible. When nafsaaniyat extinguishes the Imaani conscience of a person, he forgets about Allah Ta’ala, Maut, the Qabr and the Hisaab in Qiyaamah).*

All this has had such a negative effect on me that I have stopped reading any books by all muftis and ulama and listening to their audio bayaans. I really don't know what to do about this situation, for writing to these muftis and ulama is just a waste of time as they have enough ‘dalaail’ to prove their acts just and quieten you, so I am writing this to you.

Duas are requested. --- A Sister from Pakistan *(End of the Sister's letter)*

NOTE: All statements in brackets are the comments of The Majlis.

OUR COMMENT

Whatever you have written is 100% correct. The lamentable scenarios you have depicted are all Signs of Qiyaamah. Rasulullah (Sallallahu alayhi wasallam) had predicted the rise of the ulama-e-soo’ – the scholars for dollars – Dajjal’s followers – fourteen centuries ago. We are witnessing the unfolding of the Signs of Qiyaamah in the haraam shenanigans of these facebook, youtube and dajjaali ‘ulama’ who are all the agents of Iblees.

As lamentable and depressing as these evil scenarios of the ulama-e-soo’

are, and despite there really being no hope for their reformation, it remains the Waajib obligation of the Ulama who have not strayed from Seeraatul Mustaqeem, to highlight and condemn the evil practices of these facebook molvis, and to expose these *mudhilleen* who have deceived many unwary and ignorant Muslims.

The books of these *mudhilleen maaajin* muftis and *juhala* molvis should not be studied. The effect of their *fisq* and *fujoor* permeates even their writings and even such of their bayaans which pertain strictly to Deeni masaa-il. Their evil is contagious, and has to be avoided just as one would flee from a lion on the prowl.

Writing to them is to squander valuable time and effort. Their deviation is by *nafsaani* design, not by any error of judgment. Their error is comparable to shaitaan’s error of rebellion when he refused to make Sajdah at the Divine Command. Their flaccid arguments and ‘dalaal’ are a conglomeration of ludicrous flapdoodle. Their baatil arguments are of the kind of ‘daleel’ which Iblees presented to Allah Ta’ala in justification of his refusal to prostrate.

The satanic phenomenon of ulama-e-soo’, cranks and dacoits posing as ‘buzrgs’ will be an incremental development as we move closer to Qiyaamah. It is imperative for Rasulullah’s predictions to materialize. May Allah Ta’ala guide us all and save us from the tentacles of the agents of Iblees.

ISRAAF-WASTE

Q. Is it israf to spend on luxuries?

A. Spending money on luxuries is not *Israf* (waste) as long as the intention is not pride or show. *Israf* is satanic waste. The underlying intention is evil, and even if the intention is not evil, the act of waste is satanic. This happens usually with the food prepared on

wedding occasions, Ramadhaan iftaar occasions in the Musaajid, mass I’tikaafs, jalsahs and festivals, or spending when there is no need whatsoever. Wasters are described in the Qur’aan Majeed as the “*brothers of the shayaateen*”. The punishment in this dunya for *israf*, at the minimum, is that soon Allah Ta’ala will snatch away the bounties. In the Akhirah it could be the Fire of Jahannam.

Another example of *israf* is to replace your existing lounge suite for no valid reason, but merely because you take a liking to the latest fashionable model. The same applies with your existing curtains or tiles, etc. There is nothing wrong with the present furniture and furnishings, yet they are replaced for no valid reason. All of this is *israf*. However, when buying a fridge, for example, you

choose a R10,000 fridge. This will not be *israf* even if a much cheaper one is available. When spending, be cautious. Spend when only necessary. Curb spending by bringing to mind the suffering and poverty of others.

The general Qur’aanic principle underlying spending is mentioned in the following Aayat:

(Continued on page 9)

NINOWI, THE SHIAH

Muslims should not be deceived by the ‘Ahl-e-Bait’ designation under which this Ninowi character parades himself. Ninowi, is a Shiah Hater of the Sahaabah. His Madina Institute in Cape Town is a den for kufr. Those who hate the Sahaabah and consort with Shiahs regarding them as

‘brothers’ and within the fold of Islam, are treacherous elements of deviation and kufr in the midst of Muslims.
While Ninowi masquerades as a Sunni, he is a hidden Shiah. He is not only an incorrigible Bid’ati with his gang of mawlid clowns. He is a Shiah. It is not permissible

to attend his lectures or to even listen to any of his talks. The surest sign of a man who hates the Sahaabah, is the venom he disgorges against Hadhrat Muaawiyah (Radhiyallahu anhu). Their venom is then gradually directed to the Khulafa-e-Rashideen and the other Sahaabah. They excel in slandering Hadhrat Aishah (Radhiyallahu anha).

They display their Shiah colours gradually by degrees after they have succeeded in desensitizing ignorant Muslims. Their first attack is on Hadhrat Muaawiyah (Radhiyallahu anhu).
Beware of this Shiah masquerading as a Sunni. Whoever hates the Sahaabah, in reality hates Rasulallah (Sallallahu alayhi wasallam).

THE AALIM OF HAQQ

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:
*“The Salient Characteristic of an Aalim of the Haqq is that in matters of the Deen he has no consideration for anyone. He is unconcerned of anyone’s support or opposition.
For the sake of the Riddhaa (Pleasure) of Allah,*

he will kick away the entire world. Even if the whole world becomes his adversary/opponent, then too, he will not transgress the Shariah regardless of whether this stance entails honour or disgrace for him.”
The Ulama who have an understanding of the Deen should heed and reflect on this Malfooth of Hakimul Ummat.

SILENCE AND MINGLING OF THE ULAMA

Some people are ostensibly pious, practising virtue and abstaining from vice. However, despite their piety, they mingle with those who are disobedient to Allah Ta’ala. They participate in the misdeeds and sinful acts of the disobedient ones. They justify this stance with the argument of avoiding discord

(disunity) with the family (relatives and friends).
Others again, although not participating, have no aversion for the evil actions which they observe. They live together with such people (the fussaag and fujjaar) in the manner of dissolved sugar (as sugar is dissolved in water).

They do not abstain from eating and drinking with them. In brief, they do not express any aversion in their relationship with these (flagrant sinners). For such people (ostensibly pious and learned), their very silence is sinful. (Hadhrat Maulana Ashraf Ali Thanvi)

WASHING ONCE- THE EFFECT OF HYDROPHOBIA

(Continued from page 1)

advice of abandoning the Sunnah in the current situation?
ANSWER

To say the very least, the sheikh has misapplied his brains. Perhaps it is due to the fact that the Cape Town sheikhs are notorious for their malady of hydrophobia (fear of water), particularly in Istinja matters, and generally in issues pertaining to Tahaarat. They are thoroughly westernized, hence they clutch at straw technicalities, which is the effect of their particular kind of hydrophobia. These miscreant MJC sheikhs were the very first to open the doors of halaalizing carrion. They lack understanding of the Sunnah in entirety.
Firstly, it should be understood that ‘Sunnah’ is not a licence for wholesale discardence of the practices of the Shariah as commanded by Allah Ta’ala. Every act of the Deen even if it is technically classified *Mus-tahab* in Fiqh, is practically Waajib (compulsory). Thus,

washing the limbs thrice in wudhu is WAAJIB practically irrespective of its Fiqhi classification. The Sahaabah were not aware of these Fiqhi classifications. As far as they were concerned, every act ordered by Rasulallah (Sallallahu alayhi wasallam) was Fardh for practical implementation.
Secondly, we are not in a situation where we find dead bodies of people and animals strewn around as a consequence of drought / famine which is also Allah’s Athaab for a rotten community. We see greenery all around.
Thirdly, billions of litres of water are being used daily by industry for the production of harmful, injurious and haraam substances such as soft drinks, liquor, artificial juices, and generally in every sphere of industry. Every factory utilizes thousands of litres daily. We see swimming pools full of water. People are washing their cars and watering their gardens.
Now when billions of litres of water are available

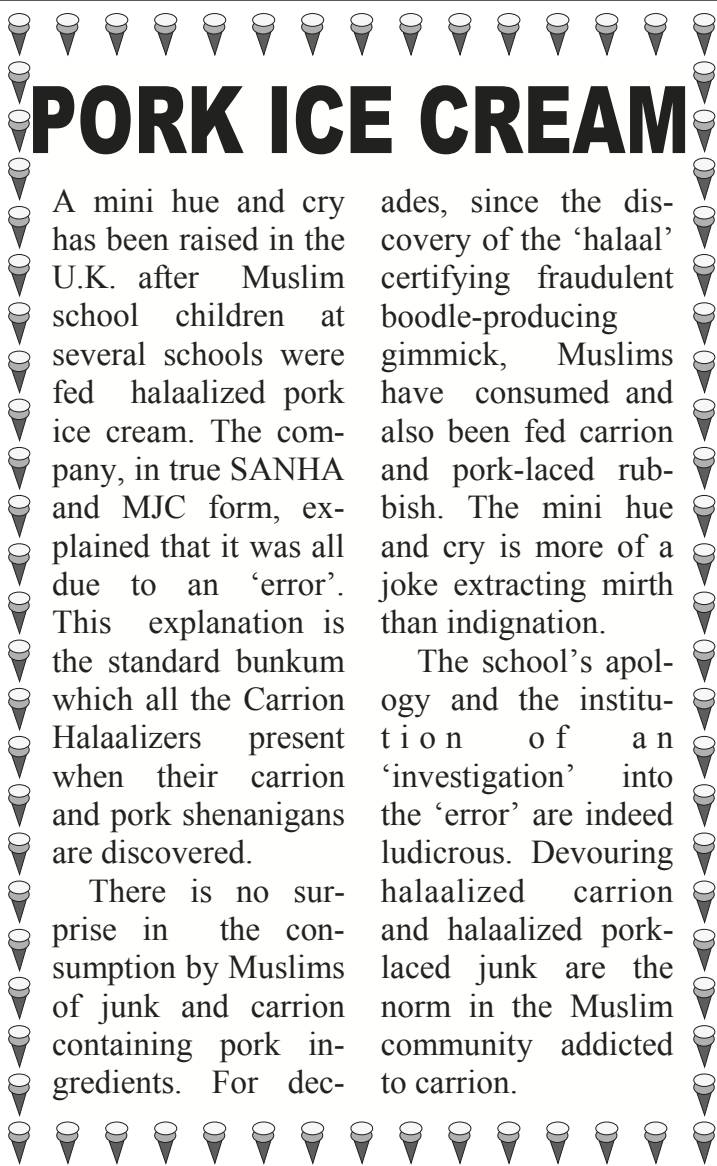
ISRAAF-WASTE

(Continued from page 8)
“The Servants of Ar-Rahmaan are those who, when they spend, they are not wasteful nor are they miserly. Between these two extremes, they (spend) in moderation.”
The true Servants of Allah Ta’ala are neither extravagant nor are they

niggardly.
Rasulallah (Sallallahu alayhi wasallam) said that moderation in spending is half of a prosperous livelihood. While moderation brings barkat in one’s Rizq, extravagance depletes the wealth as well as eliminates the barkat.
The Shariah does not stipulate any specific lim-

its for extravagance, miserliness and moderation. Times and circumstances vary from generation to generation. What may have been extravagant a century ago, may be a necessity today. Allah Ta’ala has bestowed sound Aql to the Mu’min. He should apply his Aql and consult his conscience to understand if he is extravagant or niggardly.

daily even in Cape Town for satanic waste by industry and other entities, what constrained this miscreant sheikh to focus only on the Sunnah? What constrained him to understand the Deen to be made a target for his kufr diagnosis of the situation?
The sheikh’s advice is vile bunkum tantamount to kufr stemming from a convoluted brain deranged by addiction to carrion and najaasat which are integral constituents of the western kuffaar lifestyle which the sheikh has adopted. His advice is the inspiration of Iblees. It is haraam in the circumstances to discard the Sunnah method of Wudhu. Each limb must be compulsorily washed thrice. In the backdrop of daily wastage of billions of litres of water, what substantial saving of water could be made from discardence of the Sunnah?



PORK ICE CREAM

A mini hue and cry has been raised in the U.K. after Muslim school children at several schools were fed halaalized pork ice cream. The company, in true SANHA and MJC form, explained that it was all due to an ‘error’. This explanation is the standard bunkum which all the Carrion Halaalizers present when their carrion and pork shenanigans are discovered.
There is no surprise in the consumption by Muslims of junk and carrion containing pork ingredients. For decades, since the discovery of the ‘halaal’ certifying fraudulent boodle-producing gimmick, Muslims have consumed and also been fed carrion and pork-laced rubbish. The mini hue and cry is more of a joke extracting mirth than indignation.
The school’s apology and the institution of an ‘investigation’ into the ‘error’ are indeed ludicrous. Devouring halaalized carrion and halaalized pork-laced junk are the norm in the Muslim community addicted to carrion.

MOCK BAYAANS, FISQ AND FUJOOR

A Concerned Brother from Johannesburg writes: "All bayaans these days have two compulsory ingredients: Supper will be served and accommodation for women. Sad and dark days are upon us. *(Yes, we are approaching Qiyaamah rapidly. All the signs are becoming manifest by the day like a string of beads cut asunder and the beads scattering helter-skelter — The Majlis)*

We go to the bayaan to hear about the last days of the Nabi (Sallallahu alayhi wasallam), which is supposed to invoke in us a feeling of sadness and enthusiasm to follow the Sunnah, but the minds are focused on the supper and even on the women.

So instead of reflecting on the life of the Rasulallah (Sallallahu alayhi wasallam), we an-

ticipate the supper meal that will be served and often get impatient when the Moulana takes longer with his talk, in anticipation of filling our guts.

The women leaving the home, are a huge subject of discussion. Why are women encouraged to go to a Masjid where there are hungry lions lying in wait? Women perfume themselves, wear tight fitting Abayas and designer scarves and walk with high heel shoes which all attract a man's attention. *(In the words of Rasulallah – Sallallahu alayhi wasallam – they are like prostitutes. Both the men at these mock bayaans and the women are zaanis. —The Majlis)*

With all the modern technology out there where a woman can equally benefit from the talk of the Sheikh or Mou-

lana through a radio station or live streaming or an mp3 recording. Why then are the women dragged of their homes into the streets and into the Masjid when the Sa-haabah had forbidden them in the golden age of Islam?

One has to just look at how many women are driving their cars in the streets, some of them smoke in the car, listen to music, are out late at night on the roads, going shopping alone. All this is leading to our bitter end. *(When the Athaab of Allah Ta'ala descends, then all these fussaaq, fujaar and fornicators will rue the day they were born. They will cry and wail in vain when pillaged and ravaged at the hands of brutal kuffaar whom Allah Ta'ala will place in domination over Muslims. —*

The Majlis)

Just today I was listening to Radio Shaitaan and their garbage garage sale program. They were advertising jobs for women at various companies and a haraam filthy X Box for games."

(Those operating Radio Shaitaan are not Muslims. They are worse than born kuffaar. They rape, pillage and plunder the Deen in the name of Islam. They excel in inviting women to zina. Their one and only motive is to rake in haraam boodle in the name of Islam. They are developing their bodies for Jahannam —The Majlis) — (End of letter)

COMMENT

The worst criminals in this miserable saga of the destruction of Imaan and the morals of Muslims are these vile radio television and facebook molvis and

sheikhs. They are the human shayaateen mentioned in the Qur'aan and Hadith. The audacity of Muslim women, their shamelessness, their prowling the streets, their acts of zina, etc. are the liabilities of these evil molvis and sheikhs of shaitaan. No one and nothing has destroyed Muslim morals as has these villainous molvis and sheikhs who are embodiments of vice. No wonder that Rasulallah (Sallallahu alayhi wasallam) had said that in times in close proximity to Qiyamah, *"the worse of the people under the canopy of the sky will be the ulama."* These vile agents of Iblees will disgorge only fitnah, and the fitnah will ultimately rebound on them and destroy them. Their abode is confirmed in Jahannam.

ZINA IN PUBLIC

A new satanic form of zina entertainment for women has been developed by the progeny of Shaitaan. 'Muslim' women or women professing to be 'Muslim' are increasingly participating in this shaitaani entertainment which extinguishes every vestige of *haya* (shame and modesty) which may still exist in a Muslim woman.

A Brother explaining this devilish haraam filthy entertainment writes:

Bismillahirrahmaanirahim

I would like to bring to the attention of the respected ulema, a new fitna which has penetrated into our lives, reaching our womenfolk. The so-called Muddy Princess event which took place at the Giba Gorge this past weekend is a disgrace to our Muslim society. Where have we gone wrong, that we as Muslim men, have allowed our wives, our daughters, our sisters to run around shamelessly, all in the name of fun? It is adver-

tised as an "obstacle mud run for women-and women only" yet it is a non-muslim event and men are therefore allowed on the premises to "cheer" their women on. Also, I was made aware of the fact that there are cameramen at each obstacle recording for "prosperity". Even more vile and repulsive, is the fact that ladies who don the hijab, and yes EVEN the niqaab discard their identity for the duration of the event. Where has our sense of haram and hayaa vanished to?

Is the world so devoid of other forms of entertainment, that one voluntarily chooses to go and make a spectacle of oneself? Please advise.

Jazakallah hu khairan

(End of letter)

When Allah's universal Athaab will settle on the community, people will lament and wail when 'Muslim' women are subjected to mass rapes. These women having utterly destroyed their honour and having totally extinguished every iota of

shame will be divinely punished, and Allah's punishment is commensurate with the crime. No one should wonder and be aghast when Allah Ta'ala imposes the Athaab of kuffaar savages over these shameless, lewd, immoral women who pretend to be Muslims. This type of punishment in which women are pillaged and plundered *enmasse* has befallen many Muslim communities. The South African Muslim community should not feel snug in its deceptive state of superficial 'safety' which Muslims are hitherto enjoying.

When Allah Ta'ala removes His *Aafiyat* (Protection), then expect all Hell to break loose. It will then be too late to wail and regret.

"What, do the people of the towns feel confident that Our Punishment will not overtake them during the daytime whilst they are indulging in play?"

(Qur'aan)

SASKO & ALBANY BREAD

Q. Is Sasko and Albany bread halaal?

A. Now why would you ask this question? Almost everyone consumes this bread. We shall venture the motivation for your question. Rasulallah (Sallallahu alayhi wasallam) said: *"Sin is what agitates your conscience"* When a person's Imaan is sound and healthy, there is a *jilaa'* (a radiant light/noor) in the

Mu'min's heart. The healthy and radiant Imaan sends up a warning alarm if confronted by something which is inimical to the Muslim's moral, spiritual and physical well-being.

Look at the formidable list of chemical ingredients in Sasko and Albany bread. The list of chemical ingredients should be sufficient to deter Muslims from consuming such

bread. After digesting the list of ingredients, bring to mind that Rasulallah (Sallallahu alayhi wasallam) said: *"Seek a fatwa from your heart."* This is an issue for which you do not require a Mufti's fatwa, especially the *maajin* and crank muftis of this era. Your heart, if your Imaan is sound, will be an adequate Mufti to guide you.

Halaal-Tayyib bread which you bake in your home with your *taahir* hands, will become stale the very next day. But all bread prepared commercially remains 'fresh' even after several days. The ingredients are the answer for this deceptive 'freshness'. Abstain from all commercially prepared bread, and protect your Imaan and Akhlaaq with halaal-tayyib bread prepared at home.

THE AHL-E-BID'AH AND THE APPROACH OF THE CHISHTIYYAH

The *Naseehat* on page 1 under the caption, *SHUN THE PEOPLE OF BID'AH*, by Hadhrat Sayyid Abdul Qadir Jilaani (Rahmatullah alayh) is based on many Ahaadith which severely condemn Bid'ah and those who innovate Bid'ah. Rasulullah (Sallallahu alayhi wasallam) even branded the Ahl-e-Bid'ah "*Kilaabun Naar*" (*Dogs of the Fire*), and said that on the Day of Qiyaamah they will be harshly buffeted away from *Haudh of Kauthar*. They will not be given even a sip from the blessed water of the Fountain of Kauthar.

Bid'ah is the worst crime and sin. It is worse than adultery, murder and all other sins collectively, for the shaitani objective of Bid'ah is the destruction of Islam. While the ignorant misguided masses who indulge in Bid'ah believe that the acts of innovation are 'ibaadat', it (Bid'ah) is most abhorrent to Allah Azza Wa Jal. Every deviation from the Sunnah is dark and vile Bid'ah.

Bid'ah is not confined to the milaad/mawlid and grave-worshipping activities of the Barelwi Qabar Pujaaris. It has a much wider meaning to include the anti-Sunnah haraam activities of the so-called 'deobandi' molvis. In fact, in the current age, these

vile, filthy facebook molvis and sheikhs have innovated more Bid'ah into the Deen than even the Barelwi Qabar Pujaaris. They have halaalized even carrion, riba, alcohol, pictures of animate objects, abandonment of proper Shar'i Hijaab, kuffaar sport, etc., etc., and all of this halaalization of haraam is being enacted in the name of Islam. All of them, not only the Barelwi Bid'atis, are *Kilaabun Naar*.

For the guidance of the masses, it is Waajib to be frank and to refrain from an ambiguous acquittal. Speaking in circles and with a forked tongue are ploys of Iblees. Unfortunately, satanic ploys are dubbed '*hikmat*' (*wisdom*) by some short-sighted molvis who labour under the misconception of their 'sincerity'. The way for them to understand their insincerity and their error, is to reflect on their *bughdh* (*enmity*) for those who uphold the Standard of *Amr Bil Ma'roof Nahy Anil Munkar*. They are able to tolerate and fraternize with all anti-Sunnah elements of Baatil and with Zindeeqs, but find compromise with the Ahl-e-Haq intolerable.

The innovation of public *halqah thikr* programs, the naa't sessions in the Musaajid, the seerat jalsahs, the so-called islaahi

jalsahs', mass i'tikaaf programs, the luring of women out of their homes into the public domain for bayaans, qiraa't and Qur'aan competitions, the haraam radios of shaitaan, the wasteful madrasah jalsahs in the name of Deen, wedding receptions as opposed to genuine Walimahs, the fake walimahs, so-called 'mastoorat' jamaats, and many other morally and spiritually ruinous acts innovated as practices of merit and 'ibaadat', are all acts of Bid'ah Sayyiah (evil innovations).

Stealing, gambling, fornicating, liquor, etc. are abominable sins, they are not bid'ah. The difference is that a gambler understands that his act of gambling is sinful and that it is an evil prohibited by the Shariah. After commission, he regrets and gains the taufeeq to repent. He does not incorporate his act of gambling onto the Deen as if it is an act of ibaadat. On the contrary, the acts of Bid'ah are regarded meritorious and acts of ibaadat. Thus, there is no regret and no taufeeq for Taubah.

Another fact of significance is the vehement insistence by Hadhrat Jilaani (Rahmatullah alayh) on despising bid'atis, holding them in contempt and harbouring animosity for them in the

heart. While Hadhrat Jilaani (Rahmatullah alayh) has valid Hadith and Qur'aan evidence for this view of the Qaadiriyah Tasawwuf Silsilah, we of the Chishti Tasawwuf Silsilah have a different understanding and interpretation. *Love for Allah's Makhlooq* is a salient characteristic of the Chishtiyyah Order of Tasawwuf. But this *love* is maintained within the confines of the Shariah. While our *zaahiri* (external / outward / ostensible / exoteric) attitude which will be displayed will conform to the external effects of *Bughdh lillaah* (*animosity for Allah's Sake*), the Chishti's heart (*Baatin*) is devoid of contempt and hatred. Thus, he does not despise the sinner whilst adhering to the *Zaahiri* dimension of the Shariah.

We have to dissociate from the Ahl-e-Baatil and Bid'ah. We may not fraternize and socialize with them. Their food should not be consumed. Their functions should not be attended. Salaams to them should be avoided. If there are others to attend to their janaazah services, we should not participate. But in our hearts we should not hold them with contempt. They should not be despised. Dua should be made for their *hidaayat*.

Contempt is a danger-

ous attitude. It can and in fact does create arrogance and pride in the one who despises another person. While a great Wali of the calibre of Hadhrat Sayyid Abdul Qadir Jilaani (Rahmatullah alayh) had his nafs fully fettered and under control, the masses of Muslims are like dumb cattle unable to distinguish between right and wrong. The subtleties and cunningness of the nafs and the ploys of shaitaan are traps in which they plunge at almost every turn of life. Therefore, the lofty standard defined by Hadhrat Jilaani (Rahmatullah alayh) cannot be applied with rigidity in our day to an Ummah whom the molvis have made carrion and riba addicts.

The austerity and severity of the Auliya of former times, whilst 100% correct and fully in accord with the Qur'aan and Sunnah, cannot be rigidly applied today, and for this view we do have evidence in the Sunnah. The conclusion of this brief discussion is that whilst we are under Shar'i obligation to give practical expression to the *ahkaam* as Hadhrat Jilaani (Rahmatullah alayh) has stated, we adopt a softer *Baatini* approach which precludes holding the sinner in contempt. This is the Math-hab of the Chishtiyya Auliya.

THE MUSAAFIR'S DISTANCE

Q. From which point should the *safar's* (the journey's) distance be calculated for a person to be a musafir? There appears to be two views. According to some Ulama the distance begins from one's home. Others say that it begins from the boundary of the town. Which view is correct?

A. The view which says that the distance begins from the end of the town, i.e. from the end of the built-up area, where the buildings end on the side where one exits from the town/city.

The mas'alah pertaining to the point from which the distance of *safar* begins, is quite simple. It is

not a new development. An unnecessary controversy is being created out of this mas'alah, and this is unwarranted.

It is the ruling of all our Akaabir and of the Fuqaha that the distance is from the end of the built-up area of the town. The very emphasis of the vast majority of Fuqaha on the validity of Qasar only beyond the town limits, is sufficient to indicate the point from which the distance is to be counted. It is so logical to calculate the distance from the town limits, not from one's house. Calculating from one's house in the town is incongruous and irrational.

If a city is so big that the distance from one's house to the limits is 50 miles, it will follow that *Qasar* could be made even if one's intention is to travel only one mile or less than a mile out of the city. Since from one's house, the intended distance is 51 miles (50 inside the city and 1 mile outside). This is ludicrous. A person working at a facility one or two miles outside his town, will remain a musafir for the rest of his life when he goes to his work place which is 51 miles from his house, but only one mile outside the city.

The house idea is also in conflict with the three day stipulation. It is obvious that the Fuqaha did

not mean the three days to include the distance within the town/city. It pertains to *safar*, and *safar* commences from outside the town, not from inside.

The tiny minority view of *qasar* being valid even inside the town, is simply to be discarded by us Muqallideen. It is not a view to even cite.

The understanding one gains from the texts of the Fuqaha, namely, the town limits, is a sufficient determinant for deciding the point of commencement. The house idea is also incongruent with the conception of *safar*.

The popular understanding stemming from the clear texts of the Authorities is correct, namely, the distance commences from the end of the built-up area.

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 5)

large rupee denomination notes by the cow-worshipping and cow-urine drinking Hindu government is a good example of the temporary monetary nature and worthlessness of paper money. The thugs in governments can demonitize the entire currency.

Q. Every year me and my cousins would hang out on New Year's Eve and have fun. But Alhamdulillah I haven't attended the party last year due to being busy. But as a general question, Is celebrating new year Haraam?

According to some Christians it's not from Christianity but rather from the ancient pagan religion, and they said it's also linked to Christmas, but which some Christians don't celebrate due to it being from pagan origin.

When I told some Muslims this, they said that how is it haraam when even Muslim countries celebrate New Year's day, and in Islam we celebrate by fasting. (i.e. in Muharram). They also commented that New Year has nothing to do with religious activity. Is it haraam?

A. Celebrating new year's eve/day is **HARAAM**. A Muslim of sound and healthy Imaan does not require much intelligence to understand the evil of kuffaar celebrations. What happens in Muslim countries nowadays is the religion of shaitaan. Muharram celebrations are also haraam. Fasting on the 10th and 11th Muharram is not celebrating. It is only an act of ibaadat which has no relationship whatsoever with any celebration.

Q. Is it permissible to buy and sell frequent flier miles?

A. "Frequent flier miles" are not material commodities in terms of

the Shariah, hence trading in such abstract rights/privileges is not permissible.

Q. I am a building contractor. Can I offer my services to a company dealing with alcohol or to a Shia temple?

A. It is not permissible to offer your services to a company which trades in alcohol nor to a Shiah temple. It will be aiding sin and transgression which is explicitly forbidden in the Qur'aan Majeed.

Q. What is the status of a person who refutes the reality and existence of jinn, magic and nathr?

A. The one who rejects the reality of jinn, magic (sihr) and nathr becomes a murtad. He loses his Imaan because he denies the Qur'aan which explicitly confirms the reality of jinn and magic.

Q. Is it permissible to perform Salaat with Tayammum if the time for the Salaat is about to expire?

A. Even if the Salaat time is about to expire, Tayammum will not be valid. Qadha will have to be made.

Q. My father gave my mother three Talaqs. Although my parents are aware of the mas'alah, they continue living together as husband and wife. Someone performed a nikah for them. The three Talaqs were not given all at once. It was over a period of years. What should be my attitude regarding visiting my parents and taking my children to be with their grandparents?

A. Your parents are living in the state of zina (adultery). The house in which zina is committed so flagrantly and in stark denial of the Shariah, is *mal-oon* (accursed) and so are the persons who are so recklessly and rebel-

liously indulging in zina. The zina of your parents is worse than the occasional zina others commit. Your parents are knowingly in rebellion against Allah Ta'ala. You should offer them naseehat, and respectfully warn them of the Wrath of Allah Ta'ala. Do not visit them. The children should respectfully make it known to them that it is not permissible for them (the children) and the grandchildren to visit them as long as they are flagrantly living in sin. In fact, they are regarding their evil to be halaal. This is extremely aggravating and it could result in evil death – death with kufr. While you should not visit them, if at any time they are in need, then go to their assistance.

Q. Please comment on the proposed Whatsapp aalimah support group. Is it permissible to join this group? A Mufti has initiated this forum.

A. The proposed whatsapp 'aalimah support group' is an example of *Talbeesul Iblees* (Deception of Iblees). The 'mufti' who is initiating this haraam forum has fallen into shaitaan's trap. The forum is a ploy of shaitaan to further ruin the hayaa and Imaan of Muslim females. Those 'aalimahs' who will be joining are in reality jaahilahs. Never be a participant in this evil plot of Iblees.

Q. Someone had organized a Salaat for the Syrian victims of the war. The plan is for the Salaat to be performed at the same time in all countries. This Salaat has been described as Sunnah. Is this not a bid'ah?

A. The moron who is responsible for this haraam bid'ah is a jaahil who fabricates lies which he loads on to Rasulullah (Sallallahu alayhi wasallam). The planned Salaat is a new

bid'ah which is haraam.

Q. Is video-calling permissible?

A. Video-calling is haraam.

Q. Some maulanas and sheikhs charge fees for making ta'weez. The prices of the Ta'weez differ. Some cost hundreds of rands. Is this type of business permissible? They quote Hadith to support taking fees.

A. The ta'weez business is a money-making haraam racket. The Hadith cited does not justify money-making rackets. People should not seek the ta'weez services of such racketeers.

Q. Tariq Jameel of the Tabligh Jamaat says that rice should not be eaten with the hands. It should be eaten with a spoon. In fact he mocked at the practice of eating rice with the hand.

A. The character Tariq Jameel is a deviate. He speaks haraam drivel. It is incumbent to eat rice with the hand. His idea is close to kufr. His mockery is tantamount to kufr.

Q. Is it permissible to work for a person who prepares and sells haraam food?

A. It is not permissible to work for a person who prepares haraam food. If the food is mushtabah, it will be permissible although not advisable.

Q. Is it permissible to become a vegetarian due to all meat and chickens nowadays being haraam and doubtful?

A. It is not permissible to make an intention to become a vegetarian. You are required to only abstain from haraam and mushtabah foods. Abstention from haraam meat does not mean becoming a vegetarian. Abstention from haraam meat and the halaalized carrion chickens is Waajib.

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"VOICE of ISLAM"

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Roses have thorns!
The Haqq too has thorns!
"We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)

The Majlis

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A MUNAAFIQ IN THE MUSJID

"The Mu'min in the Musjid is like a fish in the water while the munaafiq in the Musjid is like a bird in the cage."

MUSLIMS ARE THE WORLD'S GREATEST CARRION CONSUMERS

Although Muslims are supposed to be physically, morally and spiritually the cleanest and most developed nation, they have fallen from that pedestal to become the filthiest, most unhygienic, most corrupt and most degenerate people- spiritually, morally and physically – on earth. Despite the Qur'aanic and Sunnah emphasis on consuming only halaal and tayyib food, and despite the *ta'leemaat* of 100% of the Auliya of every era since the inception of Islam on this issue, Muslims have become the world's primary devourers of rotten, diseased, haraam carrion chicken and carrion meat. Confirming the satanic addiction to carrion chicken, the Arab News Agency cited the following data:

BRAZIL FOOD FRAUD SCANDAL

Posted by

Wifaqul Ulama Administrator

Mar 21, 2017

**57 OIC COUNTRIES:
15.88 BILLION FOOD
IMPORTS**

Brazil's Federal Police on March 17 launched the country's biggest-ever raids as part of a probe of food processors accused of bribing regulators to loosen oversight, Reuters report-

ed. The crackdown on alleged bribery of health officials included big companies BRF and JBS as well as smaller rivals.

According to Reuters, the allegations include bribing inspectors and politicians to overlook unsanitary practices such as processing rotten meat and shipping exports with traces of salmonella, and there was also evidence that meatpackers falsified documentation for exports to Europe, China and the Middle East.

If the allegations are found to be true, there could be serious repercussions on Brazil's \$16 billion halal trade and exports to Organisation of Islamic Cooperation (OIC) countries. Specifically, \$1.8 billion of beef exports to OIC countries are open to question.

EXPORTS TO ISLAMIC COUNTRIES

DATA SOURCE:

**THE OIC'S CURRENT
AND POTENTIAL ROLE
IN THE GLOBAL HALAL
FOOD TRADE, SALAAM
GATEWAY, 2017**

In 2015, the 57 countries of the OIC imported an estimated \$15.88 billion of food from Brazil. This is equivalent to 8.4 percent of all food imports into

the OIC.

Brazil's main exports to the OIC is meat and live animals, estimated at \$5.2 billion in 2015: most of this is made up of \$3.2 billion in poultry and \$1.8 billion in beef. Other exports to OIC countries include confectionery inputs at \$4.7 billion and vegetable and seed-derived products at \$3.9 billion.

**AROUND A QUARTER OF
BRAZIL'S BEEF EXPORTS
AND HALF OF ITS POULTRY
EXPORTS ARE HALAL. IN TOTAL, THE COUNTRY
EXPORTED AROUND \$12 BILLION IN HALAL
AND NON-HALAL BEEF
AND POULTRY IN 2016.
EXPORTS TO MIDEAST**

Of all OIC member states, the Arab countries in the Middle East, as a group, are the biggest importers of food from Brazil...

**DATA SOURCE: BRAZIL-
ARAB NEWS AGENCY,
CITING DATA FROM
BRAZIL'S MINISTRY OF
INDUSTRY, FOREIGN
TRADE AND SERVICES
HALAL MEAT & POULTRY EXPORTS**

Around a quarter of Brazil's

beef exports and half of its poultry exports are halal. In total, the country exported around \$12 billion in halal and non-halal beef and poultry in 2016.

Beef

Brazil exports around 20 percent of its beef. Exports stood at \$5.5 billion in 2016 with over 1.4 million tons shipped abroad, according to data from the Association of Brazilian Beef Exporters (Abiec). This is a drop of 7 percent in revenues in comparison to 2015, despite the 1 percent increase in volume of exports.

As an indication for 2016 beef exports to countries of the Middle East and North Africa (MENA), Brazil's beef exports to the region were estimated at \$1.4 billion in 2015, equivalent to 24 percent of all shipments that year.

By export volume, Egypt was the second largest buyer of Brazilian beef in 2016, trailing Hong Kong. The Egyptian market consumed 176,900 tons in 2016. By revenue, Egypt is in fourth position with \$551.3 million, behind Hong Kong, the EU and China.

Saudi Arabia was the ninth largest destination in volume and tenth in revenues. With the lift-

(Continued on page 9)

NASEEHAT FOR THE ULAMA

By Hadhrat Maulana Ashraf Ali (rahmatullah alayhi).

"Nowadays gifts and donations are necessarily accompanied by some corruption. If the Ulama prevent their tongues from soliciting funds, Allah Ta'ala will have the means delivered in ways which baffle the mind. Will Allah Ta'ala forget the Ulama if they truly

engage in His services?

The attribute of independence should be cultivated only for the sake of Allah Ta'ala. The world will then come forward itself. Stretch your hands to beg from only Allah Ta'ala, not to anyone else. The Ulama have abandoned this way (of independence), hence there is no effect in their

words. Keep the gaze focussed on only Allah Ta'ala. He will ensure the accomplishment of His works.

SALF-E-SAALIHEEN

Repose trust on only Allah Ta'ala. Insha'Allah, there will be no starvation. Be active in the service of the Deen. The service itself attracts people. But the intention

should never be to attract people.

Embark on only such service which you are able to manage yourself. If there are no funds, never be perturbed. If our hearts become reformed, we shall emulate the ways of the Salf-e-Saaliheen in rendering service to the Deen. They had no need for big structures to execute service for Allah Ta'ala. Every

Aalim would teach at his home.

While I am not advocating the suspension of the Madaaris, I emphasise the observance of the limits. (In other words, the Ulama should not disgrace themselves by hankering after the wealth of people even if it is for Deeni causes.)

I take oath by Allah

(Continued on page 9)

Questions and Answers

THE MAJLIS Q & A
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Q. A person underwent a sex operation to become a female. Will Hijaab have to be observed for such a woman? When this person dies, will the laws applying to a woman be observed?

A. Firstly, it is haraam – not permissible – to undergo an operation to change one's sex. The *la'nat* (curse) of Allah Ta'ala settles on such a person. However, if such an operation has already been done, then the person will be classified according to the functioning of the sexual organs. If the person's male sex organ is functioning, then the person will be classified a man in terms of the Shariah. If the female sexual organ and attributes are functioning, the person will be classified a woman.

For the person classified a male, all the *ahkaam* (laws) of the Shariah applicable to a man will apply. If the person is classified a female, then all the *ahkaam* of females will become applicable.

Q. In binary trading, you first pay a registration fee. Then you guess what might happen to a currency in the next 15 minutes. You have to choose an option: will the currency strengthen or weaken? After 15 minutes if your guess is correct, you receive a cash prize. Is this trading permissible?

A. Binary trading is haraam gambling.

Q. Sh. Sulaiman Moolla addresses women with no separate facilities, and with a huge screen for all to see. Why is he not criticized when others who violate the teachings of the Shariah are condemned?

A. You appear to be a moron with an axe to grind, hence your drivel query and sarcastic comment. *The Majlis* had on more than one occasion criticized the *mudhil* scholar for dollars, viz., Sulaiman Moola for his haraam shenanigans. You should pose your question to his Ustaadh and the institution where he is employed. His Ustaadh is, Maulana Radhaul Haq and the institution is Madrasah Zakariya. Direct your query and comment to Maulana Radhaul Haq. The Moola *mudhil* claims to be the *muqallid* of Maulana Radhaul Haq who is the most senior Ustaadh at Madrasah Zakariyya.

Q. I no longer attend nikahs in the Musjid because of videoing and the almost compulsory custom of qiraa't. Are my reasons valid?

A. Your reasons for not attending the nikahs are valid. It is not permissible to attend such nikahs where haraam and bid'ah are practised.

Q. What is the authentic Hadith proof for the Hanafi position regarding the finger placement in Tashahhud. Give detailed proof.

A. We are Muqallideen of Imaam Abu Hanifah (Rahmatullah alayh). We are not Mujtahids. We follow the teachings of the Shariah as these have been transmitted reliably down the passage of time from the authorities of the Hanafi Math-hab. We do not deduct masaa-il from Ahaadith. That is not our function nor is it the function of morons who seek proof, but lack knowledge of the masaa-il of Istinja.

Q. What is Lailatun Noor? Is it among the big, holy nights?

A. 'Lailatun Noor' is a bid'ah practice innovated by some miscreant molvi.

Q. What was the height of Nabi Aadam (Alayhis salaam)?

A. The height of Nabi Aadam (Alayhis salaam) was 60 cubits (90 feet, +/- 27.3m).

Q. Our organization wishes to dispose of some old degs. Another organization which caters for haraam functions wants to buy the degs. Is it permissible to sell to them?

A. The old degs (huge pots) may not be sold to people who will use them for haraam purposes.

Q. According to Tariq Jamil, rice should not be eaten in public with the hands. Spoons should be used. The gist of his talk was that eating with the hands in public is disgraceful. What is the status of this man?

A. The status of this moron is Zindeeq. He has uttered kufr by making a mockery of the Sunnah. Rice too should be eaten with the hand. He is intoxicated with western ideas, hence he sees 'disgrace' in the Sunnah. It is haraam to listen to his bayaans. Cereals, soup and the like should be eaten with spoons. It is permissible.

Q. Is rental based on turnover permissible?

A. Rental based on turnover is

IVR TECHNIQUES

Q. According to the Fiqh Academy of Jeddah, artificial insemination, IBR and test-tube baby techniques are permissible if only the husband and wife are involved. Please study the article and comment.

A. We are in disagreement with the permissibility view expressed in the artificial insemination article. Under no circumstances is this filthy, immoral and haraam method permissible. The 'necessity' factor presented for permissibility of haraam in this context is fallacious. There is no dire need (*Shar'i Dhuroorah*) in the infertility scenario. *Dhuroorah* (*Necessity*) which legalizes prohibitions relates to a situation of life and limb. Infertility is never such a 'necessity' to legalize filth, immorality and haraam.

A Muslim knows, understands and believes that Allah Ta'ala is the Sole Creator, and that only the Souls whom He has already

created and ordained for appearance on earth in the form of human beings will be born. No method of treatment can thwart the Divine Dispensation. If Allah Ta'ala has not ordained children for a couple, then all powers and all methods of treatment on earth will never succeed to bestow children to the couple. Since this is the imperative belief of Muslims, and since neither their lives nor limbs are threatened by infertility, it is stupid, moronic, deficiency of Imaan and haraam to resort to these haraam methods introduced by the atheist kuffaar.

Artificial insemination/test tube techniques and the like are all haraam. Only the natural way created by Allah Ta'ala for perpetuating procreation is permissible. This is a brief response to the article. If Allah Ta'ala grants the taufeeq, a detailed refutation of the fallacy of the Fiqh Academy shall be published.

not permissible. The rent has to be compulsorily a fixed amount stipulated at the time of the contract. It may not be left ambiguous nor based on turnover.

Q. Does a Hanafi woman have to pay Zakaat on the gold jewellery which she wears?

A. It is compulsory for the Hanafi woman to pay Zakaat on the gold jewellery even if she wears it daily.

Q. My father bought two rabbits, a male and a female. He gave the female to my 9 year old sister, and the male was a gift for me. Numerous rabbits have been born. My father gave many of the young rabbits to others. My sister was happy about this. An Aalim said that the father has the right to dispose of the rabbits of his minor child. Is this correct?

A. The owner of the female rabbit is your 9 year old sister. The Aalim Sahib has erred in his view. The father is the trustee of the gifts given to a nabaaligh. He does not become the owner. If giving away the offspring is necessary, then your father may give them away, but he has to pay your sister the equivalent monetary value of the rabbits.

Q. Is khatam khwajaan Sun-

nah? How should it be practised?

A. Abstain from khatam khwajaagan. Adhere to Tilaawat of the Qur'aan Majeed, Istighfaar in abundance, Durood Shareef and Tasbeehaat.

Q. Should one enquire of the Math-hab of the Imaam leading the Salaat?

A. There is no need to enquire about the Math-hab of the Imaam leading the Salaat.

Q. When a baby is born, should the Athaan and Iqaamah be delayed until a pious Aalim comes or should the father recite it in the baby's ears?

A. It is better for the father to recite the Azaan in the baby's ears. It should not be delayed for an Aalim or a Buzrug.

Q. When a woman in the state of haidh goes on a journey, and on reaching her destination she is still in the state of haidh, but attains purity at the destination, will she be a musaafir or a muqem here? The destination is several hundred kilometres from her home.

A. In this case, she will be a muqem at the destination, and has to perform Salaat in full. However, if from this point she goes to a place 77 kilometres or

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more, then she will become a musaafir on her departure and remain a musaafir even after returning to the earlier destination as long as she does not make the intention of staying 15 days. Note that there is a contrary view which is also valid. However, ignore the contrary view. One cannot follow two opposite views.

Q. A woman has been separated from her husband for some years. She committed adultery and a child was born. What is the status of the child?

A. As long as the husband has not issued Talaq to his wife, the children she bears will be regarded as his children. A separation without Talaq does not cancel the Nikah. The child will inherit in the husband's estate since he will be the legal father.

Q. Can haraam fat be used externally?

A. Animal fat of animals not slaughtered according to the Shariah is haraam and may not be used even externally.

Q. Is DNA evidence valid in an Islamic court?

A. DNA testing and other forms of circumstantial evidence are not valid for convicting a person of a crime in terms of the Shariah.

Q. Will DNA evidence be sufficient for identifying a decomposed body and to decree that the decomposed body is definitely that of a certain person who had gone missing and whose whereabouts are unknown?

A. There is no certitude in the DNA evidence. On this basis it cannot be conclusively stated that the decomposed body which is not physically identifiable is the body of the missing person.

Q. ABSA Bank provides a Youth account. The minimum balance in the account at all times has to be R200. Prizes are given to these account holders. Is it permissible to open such an account and are the prizes halaal?

A. The ABSA Youth account may be opened for the sake of convenience. However, the benefits are in the category of riba and have to be given to the poor.

Q. Is it permissible to make fertilizer from blood and chicken waste from the chicken plants?

A. It is not permissible to make and deal in fertilizer from blood

and filth.

Q. Is it permissible to use curtains for windows?

A. Curtains to cover the windows are perfectly permissible. However, the material should not be so long as to cover even the walls. The fashion of curtains hanging right to the floor covering even the walls, is wasteful and not permissible. Cloth is not for covering walls.

Q. Can a skin-moistener with the ingredient, bovine colostrum, be used?

A. The product which contains bovine colostrum is haraam. Coconut oil is excellent for skin care. Cold pressed coconut oil available from health shops and even from some supermarkets should be used.

Q. When does the time of Chaasht Salaat begin?

A. Chaasht (Dhuha) Salaat may be performed at any time after Ishraq. Ishraq is performed about 15 minutes after sunrise. Thereafter Chaasht may be performed until about one hour before Zawwaal time.

Q. When a family member or close friend dies, does one have to go to his/her home for three days to condole with the family?

A. The condoling period of three days does not mean calling at the house every day of the three days. It means to call only once in the three days. After the three days, it is not permissible to visit the house for condoling.

Q. Is it permissible to cook and bake for a church function? Can I accept an order from a church?

A. No, you may not do so. It is to aid sin and transgression. You will be aiding an institution of kufr and shirk. Cooking/baking specifically for a church is not permissible. It is *I'aanat alal Ma'siyat* (aiding sin) which is haraam by explicit Qur'aanic *Nass*. The technicality which some muftis quote to bolster their permissibility fatwas is baseless and may not be presented in abrogation of the Qur'aanic express prohibition. Taqleed of *juziyyaat* (detailed *masaa-il*) which are palpably in conflict with *Nass* is not permissible.

Q. We have adopted an infant. Is it permissible to register the child with our surname?

A. The identity of an adopted

MOLVI VANKER - THE PRO-SHIAH BID'ATI

Q. Molvi Vanker who is a member of the Jamiatul Ulama KZN will be the guest speaker at a meelaad function to be held in the Bid'ati Soofie Musjid in Durban. Please comment.

A. The Vanker character is a treacherous Bid'ati, Shiah supporter. He has been increasingly displaying his anti-Sunnah, Bid'ati tendencies. The community abounds with such shayaa-teen in human form. If the trustees of the Umhlanga Musjid

where this *shaitaanul ins* is the imaam, are not bid'atis, they should give him the boot.

As for the Jamiat KZN, they do not know on which side of the fence they are. The Jamiat KZN is stagnated in a morass of indecision and shaitaani compromise with the people of Baatil. It has lost all its former bearings of Haqq. It consorts with just any deviates which promises some recognition for them.

child may not be concealed from him/her. As the child grows in understanding, he/she must be made aware of his/her true parents. It is not permissible to deceive the child into believing that the adoptive parents are the true parents. If changing the surname is for convenience, it will be permissible. But it may not be changed if the intention is to conceal the child's identity.

Q. If I miss the 4 Sunnat Ghair Muakkadah of Isha', when should it be performed?

A. Perform the 4 Sunnats of Isha' after the two Sunnat Muakkadah.

Q. Is it kufr to make takfeer of H a d h r a t A b u B a k r (Radhiyallahu anhu) and Hadhrat Umar (Radhiyallahu anhu)? Some Ulama say that it is not kufr. It is fisq.

A. A person who makes *takfeer* of Hadhrat Abu Bakr (Radhiyallahu anhu) and Hadhrat Umar (Radhiyallahu anhu) is a *akfarul kaafireen*. He is among the worst of the kuffaar. He loses his Imaan and becomes a murtad/kaafir. Such a person cannot be a Muslim. The Imaan of these very senior Sahaabah is established by absolute Shar'i dalaa-il, rejection of which is kufr. The very authenticity of the Qur'aan Majeed is reliant on their compilation. The view of some Ulama is erroneous.

Q. Although I frequently am late for work, I am paid for full-time. Is the extra money permissible? What should I do?

A. The extra money to which you are not entitled should be given as Sadqah to the poor, if you are unable to return it to the employer. The employer has the first right.

Q. Must one pay Zakaat on a retirement fund? If yes, should Zakaat be paid on the whole amount or on the amount after tax is deducted?

A. Once the retirement fund money has been received, then Zakaat will be payable on the balance after paying the tax. As long as the money has not been given to you, Zakaat is not payable.

Q. Is Zakaat payable on investment property or on only the rental?

A. Zakaat is not payable on investment property nor on the rental. Zakaat is payable only on cash one has at the end of one's Zakaat year. Zakaat is not paid on investment property nor on the rental which has been used up prior to the ending of one's Zakaat year.

Q. Can jinns possess human beings? Was there any such event in the time of Nabi Muhammad (Sallallahu alayhi wasallam)?

A. Yes, jinn are able to possess human beings. A number of such events had occurred among the Sahaabah. A very senior Sahaabi was even killed by a jinn. A jinn in the form of a huge snake caused the collapse of the house of a Sahaabi.

Q. If a person commits a crime or a sinful act under the influence of Jinn, do the ahkam of shariah apply on that action? Example saying kufr kalimaat.

A. A person possessed by a jinn will not act by his/her volition. It will be the jinn who will be directing the person, hence such a person will be in the class of insane persons and be exempted from the ahkaam.

Q. Can jinnaat or magicians

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change the *haqeeqat* (nature/reality) of matter? Like a Shaykh said once in a bayaan that the Jinn who brought the throne of Sheba had indeed changed matter into energy and then back to matter, that's why it was possible to transport the throne from such a long distance.

A. Jinn do have powers of transforming beings and bodies from one form to another. But the Shaikh has erred because the throne of Bilqis was not transformed nor brought to Nabi Sulaimaan (Alayhis salaam) by a jinn. It was delivered instantaneously by a Wali, and that was a karaamat. The idea of the throne having been converted from one form to another is baseless and in conflict with the explicit statement of the Qur'aan Majeed.

Q. What is the difference between magic and karaamat/mu'jizah? How can we distinguish? A Mufti once said that magic is just illusion and the *haqeeqat* of the matter does not change but with karaamat it changes as stated in the Qur'aan about the confrontation of Musa (Alayhis salaam) and Fir'oan's magicians. They made the ropes appear as snakes however Allah made the stick change into a big snake which made the magicians realize the truth. The Mufti said this is the opinion of Imaam Abu Bakr Al Jassas.

A. Magic is shaitaani manipulation. Karaamat is by the permission of Allah Ta'ala. Evil people, kuffaar, fussaag and fujaar dabble with magic. Karaamat is manifested at the hands of a Wali. Mu'jizah is the supernatural acts demonstrated by the Ambiya (Alayhimus salaam).

Magic (Sihr) is a reality as is confirmed by numerous Aayaat of the Qur'aan and Ahaadith. While some demonstrations of magic are illusions, others are realities. All magic is not illusion.

Q. Is amaliyaat a specialized science? Aren't Surah Falaq and Naas enough to resolve jinnaat and magic issues? And why then amaliyaat is not taught in the dars-e-nizami?

A. Yes, amaliyaat is a special science. Allah Ta'ala in His Wisdom sent two Angels, Haroot and Maroot, to teach the science of

Sihr. Surah Falaq and Surah Naas, as well as other Qur'aanic Aayaat are adequate for those who have the necessary degree of Yaqeen for the acquisition of the efficacy of these Surahs. In these times it is rare to find people of such a lofty degree of Yaqeen.

Just as all other secular sciences such as geography, physics, etc. are not included in Dars-e-Nizaami, so too is amaliyaat not included. Furthermore, our Akaabir generally frown on amaliyaat and discourage the Ulama from it.

Q. Many aamils use numerology and nuqoosh as part of taweezat, isn't this also magic?

A. Nuqoosh in which the numbers are written, used in the preparation of Ta'weezaat are not magic. As mentioned earlier, magic is acquired with the aid of the shayaateen, filth and evil. The numbers are mere representations of the Arabic alphabet, e.g. the total of the numbers of the aayat Bismillaah... is 786, hence it is used as an abbreviation for the Tasmiyah in the written form.

Q. Can we reject a hadith based on the *matn* (text) even though the *sanad* is perfect? Example, some ahaadith in Sahih Bukhari. There is a huge debate going on between Mufti Abu Layth and Mufti Zameelur Rehman (student of Mufti Ebrahim Desai) on the age of Hazrat Aisha (radhiyallahu anha). Mufti Abu Layth rejects the claim that Hazrat Aisha was of the age 6/9 at the time of marriage to the Rasool Allah (sallallahu alayhi wasallam). And then there was also a discussion of many ahaadith in Sahih Bukhari which do not make any sense, but Muslims have been trying to feed in sense just to protect the *sanad* which is wrong as per Mufti Layth. He cited many ahaadith which he says should be seriously rejected.

A. Rejecting a Saheeh Hadith, depending on its classification, is kufr. It is not permissible to reject a Hadith on the basis of the text (*matn*) being illogical or distasteful to our whims and fancies or incomprehensible to our understanding. The person whom you call 'mufti' Abu Layth is an agent of Iblees. This moron is a zindeeq who has lost his Imaan.

THE FEMALE'S HAIR

Q. Is it necessary for a female to cover her hair in her home, when reciting the Qur'aan and when eating? Are the etiquettes Sunnah?

A. The following rules apply:

(1) It is permissible for women to expose their hair in the privacy of the home if there are no ghair mahrams and even non-Muslim maids/women around them. Although it is not sinful for women to leave their heads uncovered in privacy, the Angels of Rahmat do not frequent a home where the women habitually expose their hair. This is mentioned in the Hadith. Thus, it is preferable to keep the hair always covered.

(2) Whilst the Malaaikeh are averse to women who expose their hair, the evil jinn are attracted by such women. The women therefore open themselves up for satanic manipulation by the evil jinn.

(3) Whilst reciting the Qur'aan Majeed it is Islamic etiquette which is based on the Sunnah to have the hair covered. This applies to both men and women. The same is the ruling when eating. Covering the head applies to both men and women when eating and when entering the toilet.

All Islamic rules, even its etiquettes are based on the Sunnah.

He is no longer a Muslim. His rejection of the authenticity of many Ahaadith in Bukhaari Shareef renders him a murtad.

Q. Mufti Abu Layth also rejects the statement that magic was done on Rasulullah (Sallallahu alayhi wasallam) and says that this is a blasphemous statement, and an insult to Islam. He also cites this as one of the hadith in Bukhari and surprised that scholars defend this hadith in the love of isnaad.

A. The Hadith on the sihr perpetrated on Rasulullah (Sallallahu alayhi wasallam) is the unanimous view of all the Authorities of the Shariah from the age of the Sahaabah down to this age. The agent of Iblees, the moron Layth, has no status in the Shariah other than being a zindeeq-kaafir. Is it Islamically logical and acceptable to reject a tenet of Islam imparted to us since the past fourteen centuries for accepting the stupidity of a chap who mushroomed in this belated age in proximity to Qiyaamah? Does every Tom, Dick and Harry have the right after fourteen centuries of Islamic Belief, to abrogate any hukm of the Shariah?

Q. Is this concept of sacrificing a goat to ward off evils accepted in Islam? Like in our Indo-Pak they say *Bali charhaana*. If its wrong, then is Aqeeqah also wrong because the reason mentioned in fiqhi books is that it wards off evil. Why do we need to sacrifice an animal to ward off evil?

A. The concept of sacrificing a goat to ward off evil is bid'ah. It has no basis in the Shariah. How can Aqeeqah ever be wrong when it is substantiated by the ruling of the Authorities of Islam since the past 1400 years? If 'bali charhaana' had a basis in the Shariah, we would have upheld it. But, since it is an innovation having no basis in Islam, it has to be rejected, and may not be compared to Aqeeqah.

Q. Is the salary of one who sells insurance halaal? Is it permissible to eat at his home if he invites?

A. The salary of an insurance agent is haraam. It is not permissible to eat the food purchased with such money.

Q. Is it permissible to sell fireworks? What is the state of the income?

A. Selling fireworks is haraam. The profit made by selling haraam fireworks is also haraam. It should be given away to the poor.

Q. What is the significance of ratieb?

A. Ratieb is haraam bid'ah. It is like the Shiah haraam ratieb practices.

Q. What is the status of a gathering and a feast after the mayyit has been buried?

A. A gathering and a feast/meal after the funeral are evil, haraam bid'ah. Never participate in this haraam custom.

Q. If a jinn who is inside a human being dies, what happens?

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A. We do not have the haziest idea of what happens to the person or the jinn who happens to die whilst in a human body. We have no information on this issue.

Q. A Muslim brother does not perform Salaat. When I meet him, I do not greet. But I respond to his Salaam. Is it proper for me not to initiate Salaam to him?

A. Yes it is proper not to initiate Salaam to this faasiq. Since his abstention from Salaat is close to kufr, you should not greet him first.

Q. Is it permissible to enter into a business partnership with a non-Muslim?

A. Partnership with non-Muslims is not permissible.

Q. Is it permissible to wear velvet?

A. It is permissible for females to wear velvet, not for males.

Q. In Pietermaritzburg, the Janaazah Salaat of Hadhrat Abdul Hafiz Makki was performed inside the Musjid although he and the musallis are Hanafis. Is this permissible? Do the rules change for a Hadhrat?

A. The rules do not change for a Hadhrat or a Wali. The Juhala change the rules in a haraam manner due to their *jahaalat*. It was not permissible to have joined in the janaazah Salaat.

According to the Hanafi Mathhab, Janaazah Salaat inside the Musjid is not permissible.

Q. Are prawns and Co-ee soft drink halaal?

A. Prawns and all soft drinks, including co-ee are not halaal.

Q. What is the status of the Salaat of a person who wears jeans / tight pants and a T-shirt in Salaat?

A. His Salaat is not valid. He has to repeat donning proper Islamic dress.

Q. Recently I lost a relative. Her wasiyyat was that her ghusl should be undertaken by the elderly experienced ladies of the town. However, the Imaam and his wife despite being informed of the wasiyyat refused to allow these ladies access to the facility, stating that they are in charge. The only reason for refusing is that they are in charge. Did they act

correctly?

A. If the Imaam had no valid Shar'i reason for prohibiting the elderly ladies from giving the ghusl in compliance with the wasiyyat of the deceased, then he had acted un-Islamically and callously. The reason they gave is no reason.

Q. 'A' was buying dollars from 'B'. 'B' sold R 30 000.00 worth of fake dollars to 'A'. When 'A' realised this, he took B's vehicle and advised 'B' that until he does not pay back the R 30 000.00 he will not get his vehicle back. 'B' however did not know that the dollars were fake as he was buying from 'C'. In order to get his car back he approached 'C' and demanded the money in order that he may pay 'A' in exchange for his car. When 'B' met 'C' at a time when 'C' was in her vehicle, 'B' took C's car keys and demanded the money. 'C' however fled and abandoned her car. 'B' then gave 'A' C's car in exchange for his car. 'A' has now been in possession of C's car for 9 months with no indication of 'C' ever returning to collect her car despite attempts to contact her.

Furthermore 'A' discovered that the car is not registered on C's name. This could possibly be because 'C' is a foreigner. The vehicle was however never reported stolen.

Can 'A' sell the vehicle to recover his R 30 000.00. If he can, what must he do with the balance of the money assuming the car is sold for more than R 30 000.00?

A. 'A' has the right to sell C's car to recover the R30,000 which he had lost. If the vehicle's value is more than the amount owing to 'A', he has to keep the excess in trust. It will be Waajib for him to search for 'C'. He has to retain the excess in trust until there is no longer any hope of tracing 'C' or C's heirs.

If 'C' fails to turn up after having waited for three years, then 'A' should give the excess as Sadqah. But should 'C' suddenly surface after the money has been given to Sadqah, and she does not approve of the Sadqah, then 'A' will have to incumbently refund her from his own pocket. He will then gain the thawaab

MENK- AN AGENT OF IBLEES

Q. I went on Mufti Menk's website to see where he had studied. I found something very disturbing written there. "On the issue of LGBT, let me clarify that I'm not homophobic. The statement I made back in 2011 which had me saying, "With all due respect to the animals, they are worse than those animals" was based on a misguided notion. I no longer believe that to be true. I make a full retraction of that statement." Mufti Menk.

I have stopped listening to him for a couple of years now. So many Muslims now a days are saying that they don't want to comment on gay people or they would like to leave them to themselves. This is very disturbing. Please comment.

of the Sadqah.

It is best that 'A' gives the excess to a reputable charitable organization. He should explain the circumstances. Then should 'C' turn up, the charitable organization will have to hand over the amount to her.

Q. I am a secondary school student in U.K. During exams I miss Zuhr and Asr Salaat because we are not allowed to leave the classroom. What should I do?

A. You should compulsorily perform Zuhr and Asr in time, and confound the exams and confound the kuffaar school. Exams are no excuse for missing any Salaat. You are an adult Muslim who is guilty of the major sin of allowing your Salaat to become Qadha. Your excuse has no validity in the Shariah. You should defy the kuffaar school and perform Salaat even if it leads to expulsion. Expulsion will be a great Ni'mat for you from Allah Ta'ala.

Q. Is ghusl necessary if one has committed masturbation or viewed pornography?

A. Yes, ghusl is necessary when one destroys one's soul and courts Allah's Wrath and Curse by indulgence in the immoral filth you have mentioned. Taubah and Ghusl are incumbent.

Q. Is it permissible to purchase wrecked cars from an insur-

A. The Menk character is an agent of shaitaan. We have frequently reminded Muslims to beware of this human shaitaan. The boodle constrained him to retract and support lesbianism, gayism, homosexuality and the like. He goes to trade the Deen in such countries, e.g. U.K., where it is a crime to speak against such unnatural satanic filth and immorality. This chap is a perfect sign of Qiyaamah. Among the Signs of Qiyaamah is that molvis and sheikhs will pursue worldly objectives with acts of the Deen. This is what all of these shaitaani Facebook ulama-e-soo' are doing. They sell and betray Allah Ta'ala, the Rasool (Sallallahu alayhi wasallam) and the Ummah for a pittance.

ance company?

A. It is permissible to purchase the wrecked cars from the company.

Q. Is it permissible to feed live animals to bigger animals, e.g. chickens to crocodiles?

A. It is HARAAM to feed live animals to bigger animals. Such zulm is never permissible.

Q. Is charging a call-out fee permissible?

A. Call-out fees are haraam.

Q. Is it permissible to perform a second Jamaat in a Musjid?

A. A second jamaat is Makrooh Tahrimi in a Musjid where the five Salaat are performed regularly. Those who have missed the jamaat should perform in the Musjid's yard or elsewhere.

Q. Is there significance reciting Surah Yaaseen 40 times?

A. There is significance reciting Surah Yaaseen 40 times. It is recited usually in times of calamities. It should not be recited collectively or in group form as this is bid'ah.

Q. Is it permissible to use products made from snake or crocodile skin?

A. Products of snake and crocodile skin should not be used.

Q. What is the status of the food prepared in Muslim restaurants?

(Turn to page 12)

HADHRAT MUHAMMAD bin Salaam Iskandari (rahmatullah alayh) said:

“The Sunnah of Walimah has been abandoned.” Walimah is a masnoon sunnah feast after marriage. It is a responsibility of the groom to organize it. It is not the responsibility of his family or the family of the bride to organize the walimah. All these so-called ‘walimahs’ – wedding receptions – have no relationship with the Sunnah. They are feasts of

THE WALIMAH

riya, takabbur and Israaf – waste, pride and show, nothing else. The actual walimah is a simple feast given by the groom. The custom during the early era of Islam as explained by Hadhrat Iskandari, was that trays full of food used to be sent to the Masjid, depending on the person’s affordability. The poor, the wealthy, the ignorant and the learned, whoever they were, all of them participated in the feast.

If the man who organized the walimah only invited the wealthy, no one would eat of that food – not even the wealthy would eat. They regarded such food as evil. Why? Because Nabi (sallallahu alayhi wasallam) said: “Evil is the food of the walimah – the wealthy are invited and the poor are left out.”

Such food is maloon (accursed). Therefore, no one would eat of that food.

Even wealthy people who are deeni conscious, would not eat of that food.

Nabi (sallallahu alayhi wasallam) said: “He who does not answer the invitation to the walimah, he has disobeyed Allah Ta’ala and has disobeyed Rasulullah (sallallahu alayhi wasallam). This warning applies to a proper masnoon walimah, not to the extravagant customary wedding feast of today.

Today’s wedding feast is maloon – accursed. It is not permissible to participate in these wedding feasts. The very first impediment is the food which is served. The food is mainly mushtabah and haraam. Carrion chicken is standard.

There are also other haraam activities associated with so-called ‘walimahs’. Photography, videoing, intermingling of the sexes, music and other futilities accompany all wedding feasts today.

THE JANAAZAH IS NOT CHATTEL

A despicable bid’ah in some places in the Gauteng region is the practice of handling the Janaazah as if it is chattel or a pocket of potatoes. Allah Ta’ala has ordained a respectable method of carrying the Janaazah to honour the Mayyit.

The Masnoon method is for the Janaazah to be carried on the shoulders of men and to walk ahead with it in a respectable and humble way. People should walk along the side and behind the Janaazah, not in front of it.

Discarding this Waajib Masnoon method of honourably carrying the Janaazah, the bid’ah practice is for people to form two

rows facing one other. The Janaazah is then passed along the rows as if it is some chattel or a pocket of potatoes.

It is indeed surprising to observe that even Ulama participate in this haraam act of bid’ah which involves the total discardence of the Masnoon method and subjecting the Mayyit to indignity. Those who are concerned with the Sunnah, should not engage in this bid’ah.

It should also be remembered that only Muslims should fill the Qabr with sand. Non-Muslim labourers should not be employed for this holy task.

ABSTAIN FROM EVEN THE NIKAH

Haraam wedding receptions after Nikahs have almost become a norm in Muslim society. In total and flagrant disregard for the Shariah, a host of haraam acts is perpetrated at the wedding receptions. Such receptions have absolutely no relationship with the Masnoon Walimah.

It goes without saying that participating in the wedding reception is haraam. The people, the food and everything at such receptions are *maloon (accursed)*. It should also be understood that it is likewise impermissible to participate in the Nikah in the Masjid if the Nikah will be followed by a

haraam wedding reception.

If after the Nikah there will be a haraam wedding reception, concerned Muslims should not participate in the Nikah ceremony even in the Masjid. In fact, the Imaam should not perform such a Nikah in the Masjid. Tell them to have their nikah in the hall where they will be having their haraam wedding reception.

IMAAM MAHDI

Q. Is the current chaos in the Middle East perhaps signs of Imaam Mahdi’s imminent appearance? Please comment.

A. We do not know if Imaam Mahdi’s appearance is imminent or not. Only Allah Ta’ala knows when Imaam Mahdi will appear. While total anarchy and chaos will reign and herald his arrival, no one can say if the current Middle Eastern scenario is the stage for his appearance.

We venture to say that

Imaam Mahdi’s appearance will be heralded by total chaos and anarchy in Saudi Arabia. The writing is already on the wall for the Saudi regime. America will usher in the demise of the Saudi regime, and in its wake will ensue the worst anarchy. For Imaam Mahdi to appear there appears to be the need for total chaos in Saudi Arabia.

Imaam Mahdi (Alayhis salaam) will make his appearance in Makkah Muazzamah. He will be

recognized and appointed the Ameer by the Abdaal who will locate him making Tawaaf of Baitullah Shareef. We can theorize that when he makes an appearance, there will be no government in Saudi Arabia. It will be chaos and anarchy. Thus, there will be no need for him to fight an established government in Saudi Arabia. On his appointment he will raise his army in Hijaaz, subdue the country and move rapidly to Damascus, conquering all the land he traverses. And, Allah knows best.

ZAKAAT FOR SAYYIDS

Q. We have always understood that Zakaat is not permissible for Sayyids. However, now a Mufti says that it is permissible to give Sayyids Zakaat. Please comment.

A. The actual mas’alah is that it is not permissible to give Zakaat to Sayyids. Rasulullah (Sallallahu alayhi wasallam) himself described Zakaat as *ausaakhun naas (the filth of the people)*.

When a man is in dire straits of starvation and nothing halaal is available, then consuming some pork becomes permissible. This same principle applies regarding Zakaat for Sayyids. If Muslims who have millions and billions to

waste on haraam weddings, festivals and touring in the name of mock umrahs fail to execute their Waajib duty of assisting destitute Sayyids with Lillah funds, and the Sayyid is undergoing great hardship, then solely because of the villainy of the wealthy who refuse to honour Rasulullah (Sallallahu alayhi wasallam) will it be permissible for a Sayyid to accept and use Zakaat. For him it will be the lesser of the evils.

But as far as the wealthy man is concerned, he will be sinful for giving Zakaat to a Sayyid when he has millions to squander on luxuries and haraam. Despite the per-

missibility for the hard-pressed Sayyid to accept the Zakaat, the Zakaat obligation of the miserly wealthy will not be discharged. There is no valid reason for the wealthy to withhold giving clean and Lillah money to destitute Sayyids. Their claim of loving Rasulullah (Sallallahu alayhi wasallam) is hollow and hypocritical.

The technicalities presented by today’s muftis do not cancel the original law of prohibition.

THE JIHAAD AAYAAT

Q. In the Qur’aan Shareef there are many aayaat on the subject of Jihaad. The Tabligh Jamaat interprets these aayaat to apply to their form of Tabligh. Is it proper to convey the idea that the Jihaad verses apply to Tabligh?

A. The relevant Aayaat refer specifically to Jihaad – Qitaal fi Sabeelillah, not to Tableegh. It is highly improper to peddle the

idea that these Aayaat were revealed for Tabligh. Furthermore, the Tablighi Brothers commit the grave error of understanding that Tabligh refers to the specific methodology of the Tabligh Jamaat. This is haraam *ghulu’ (extremism and bigotry)*.

Tabligh is a multifaceted Institution having a variety of forms and

(Continued on page 8)

THE AID OF ANGELS

When it was Allah Azza Wa Jal, Who had granted the ‘despicable’ band of Muslims a grand and decisive victory over a fully equipped numerically and militarily superior army at Badr, then why does Allah Ta’ala refrain from bestowing victory to the mujahideen of our age? Referring to the pitiable state of the group of 313 extremely poorly equipped Muslim fighters, the Qur’aan Majeed says:

“And, verily, Allah aided you in Badr whilst you were despicable (weak, forlorn and vastly lacking in equipment). Therefore, fear Allah so that you may be grateful.

(Remember) when you

(O Muhammad!) was saying to the Mu’mineen:

‘What will it not suffice for you that your Rabb aids you with three thousand Angels who will descend (from the heaven)?’ (Qur’aan, Aal-e-Imraan 123 and 124)

In the Battle of Badr, the Muslims had only two horses and 70 camels. This rag-tag band of Muslims was confronted by a fully equipped army thrice its number.

Allah Azza Wa Jal is still here with all His armies, but He withholds His aid from the Mujahideen. They should reflect and do some genuine soul searching to fathom themselves.

TAWAKKUL IS THE NEED

On the occasion of the Battle of Yarmuk, the Commander of the Muslim army, sent an urgent message to Ameerul Mu’mineen Hadhrat Umar (Radhiyallahu anhu) for reinforcements. The Muslim army was vastly outnumbered. When the messenger delivered the letter to Hadhrat Umar (Radhiyallahu anhu), he wrote in response:

“Verily, your letter requesting reinforcements has reached me. I draw your attention to the One Who is the most powerful provider of aid and the best regarding armies. He is Allah Azza Wa Jal. Verily, Muhammad (Sallallahu alayhi wasallam) was

aided on the Day of Badr when his number was insignificant in comparison to you. When this letter reaches you, then launch a powerful attack on the enemy, and do not (again) refer to me (for reinforcements).”

This was Umar and these were the Sahaabah. On receipt of his letter, the Muslim army made a powerful attack and were rewarded by Allah Ta’ala with a decisive victory over the kuffaar. Read our history, practise the Sunnah, purify the nafs, then the trash airforces of the U.S. coalition will be neutralized with the Nusrat of Allah Azza Wa Jal.

THE AHLUS SUNNAH

“Hadhrat Sufyaan Thauri (Rahmatullah alayh) said: ‘The Ahlus Sunnah wal Jama’ah are those on the Haq even if it is one person. He would similarly answer when asked about *As-Sawaadul A’zam*. And, Imaam Baihqi would also say similarly.’”

(Allaamah Sha’raani in his Al-Yawaaqeat)

Numerical majority is not a requisite for the Ahlus Sunnah Wal Jama’ah. The criterion is the Haqq – the Sunnah. Even if there remains only one man on the Haqq of the Sunnah and the vast majority is on deviation, that one man constitutes the Ahlus Sunnah Wal Jama’ah. Today the Ahlus Sunnah Wal Jama’ah is confined to the four Math-habs – Hanafi, Maaliki, Shaafi and Hambali.

While the deviant Salafis claim to be the followers of the Sunnah, they are liars. They subject the Ahaadith to their whimsical fancies and opinion whereas the followers of the Math-habs accept the interpretation of the Ahaadith and Sunnah as it has been reliably and authoritatively transmitted down the passage of Islam’s more than fourteen hundred year history from the Sahaabah.

SHE IS HER OWN QAADHI

Q. A man according to the wife gave her three Talaaqs. However, he says that he remembers only two, not three. What should she do? She is sure that he uttered Talaaq three times. My sister has also consulted with the local Ulama and this was their response, please advise:

“If she is certain.... There’s going to be a difference between fatwa and qada. If she can’t produce witnesses and he insisted that it was only two, the Qadi (or someone who

assumes that authority) will judge according to what is apparent, i.e. take the husbands word because it is the Asl, and she has no proof besides her claim. In terms of Fatwa, if she is absolutely certain that she heard three she can’t allow him to approach her. She has to live like ghayr mahram. Solution is for her to request Khul’ for the remaining Talaaq

Best if a matter like this gets handled by the Jamiat, etc. The matter requires discussion with one

of our reliable Ulama bodies.”

A. There is no Islamic court or Qaadhi in South Africa. No one can use force to compel the woman to live with a man who is no longer her husband. If the wife is 100% certain that her husband had issued three Talaaqs then she should accept it as three, separate herself and be in Iddat. Then even if a thousand muftis say that she has no proof, hence she has to remain with her ex-husband, she should tell them all firmly: “Go fly a kite!”

If the woman is absolutely sure of three Talaaqs, then she should not approach any Ulama body. It will complicate the matter. Since she has no witnesses, the molvi sahib will pretend that he is a ‘qaadhi’ when in reality he is not. In this issue, she should not submit to any arbitration. The Shariah rules that in the matter of Talaaq she is her own qaadhi. If after having been given three divorces she continues to live with the man, she will be guilty of adultery regardless of the husband’s claim of two Talaaqs.

MOOC – A COURSE OF KUFR

Q. Cardiff University (UK) has produced a ‘Massive Open Online Course’, ‘MOOC’ as they

call it, on the life of Muslims in Britain titled **Muslims In Britain: Changes and Challenges**.

TWO EVILS

Hadhrat Khwaajah Fareed Ganj Shakar (Rahmatullah alayh) who was among the greatest Sufis, said:

“In this path (of moral reformation and spiritual progress), the basis is presence of the heart. The presence of the heart will be achieved only by abstention from haraam food and to abstain from the company of worldly people.”

Both these evils are fatal for the one who pursues the path of *Insaaniyat* (humanity) to gain divine proximity. Almost every individual of the Ummah today is trapped in haraam food (especially halaalized carrion) and evil company.

The meaning of ‘presence of the heart’ is to have Allah Ta’ala in mind every moment of one’s life. It is only by this presence that the focus will remain on the Aakhirat.

es.

These types of MOOC’s are used by institutions to inform wider society on developments in various fields and subjects and are also used as a data and information gathering project. They then use this newly developed information to influence public opinion regarding set criteria and produce an agenda they see as a best way forward for the general population. More often than not, these research projects are backed by the establishment.

Is it permissible to

participate in this course? It may also be a good opportunity to give Da’wah. There are those who would like to take part and make honest statements against the influence of the illuminati and zionists in targeting Muslims for prejudice locally and abroad.

A. The program of the kaafir university is designed to undermine the Imaan of Muslims. It is not permissible to participate in any way in such kuffaar programmes. Whoever is able to refute the programme, should do so. The kuffaar enemies of Islam have always employed universities as their bases

for undermining and attacking Islam. By means of university secular and immoral education, they have succeeded in colonizing the brains of millions of Muslims whom they have converted to kufr without these unfortunate Muslims even realizing this great calamity which has befallen them. In fact the ‘Muslim’ university products are better agents of Iblees than the kuffaar who are directing shaitaan’s operations from the universities. Their faculties of so-called ‘islamic’ studies are in fact the snares of shaitaan.

ALLAH’S GIFT

“Do not rebuff the beggar” (Ad-Dhuha, Aayat 10)

Rasulullah (Sallallahu alayhi wasallam) said:
“The beggar standing at the door is Allah’s gift for the Mu’min.”

The beggar is sent by Allah Ta’ala to one’s door. Allah Ta’ala is the sole Provider of Rizq which is for His every creation. The pious, the sinners, Muslims and kuffaar are all provided Rizq by only

Allah Ta’ala. In this dunya, He sends a person’s Rizq via some agency. Therefore the one who gives to the beggar has been appointed by Allah Ta’ala to provide the beggar’s pre-ordained Rizq. The Qur’aan therefore prohibits buffeting and rebuffing the beggar whom is Allah’s gift for the Mu’min.

Hadhrat Nabi Isaa (Alayhis salaam) said that when a beggar is rebuffed,

the Angels of Mercy will not visit that home for seven days. Hadhrat Sufyaan Thauri (Rahmatullah alayh) would welcome a beggar and delightfully present him with something. He would comment: *“Welcome to the one who has come to cleanse me of my sins.”* Giving to the needy is a form of expiation for sins. It is for this reason advisable to give some Sadqah whenever one has committed a sin.

The Sadqah facilitates acceptance of Taubah. The Hadith states: *“Sadqah extinguishes the Wrath of Allah.”* In the wake of sin comes the Wrath of Allah Ta’ala.

Nowadays there are numerous drug addicts begging. When they come begging, give them some food, not money. Do not turn them away empty handed. If they are not satisfied with food, they will stay away of their own accord.

Once Hadhrat Ali (Radhiyallahu anhu) was found sobbing profusely. When asked for the reason, he said that it appeared that Allah Ta’ala was annoyed with him. When asked to explain, Hadhrat Ali (Radhiyallahu anhu) said that no beggar had visited him for seven days. This gave rise to the conclusion that for some reason Allah Ta’ala was annoyed, hence He did not allow any beggar to visit his (Hadhrat Ali’s) home for seven days.

“I WISH THAT I WAS A TREE”

Rasulullah (Sallallahu alayhi wasallam) said:
“Verily, I see what you do not see and I hear what you do not hear. The heaven creeks, and it is befitting for it to creek. There is not a space of four fingers (in the heaven) but an Angel has spread his forehead (in prostration) for Allah. By Allah! If you know what I know, then you will laugh little, cry profusely

and not derive any pleasure from your wives on your beds. And, you will emerge (from your homes) towards the wilderness seeking the proximity of Allah and exclaiming: ‘I wish that I was a tree which would be cut.’

A Muslim is required to meditate on this Hadith and a plethora of similar Ahaadith which urges the focus to be constantly on the Aakhirat. Diversion

from the dunya to the Aakhirat is the theme of the Qur’aan and Hadith.

Contemplating on these Ahaadith will, Insha-Allah, polish the corroded heart of the Mu’min – corroded by engrossment in the dunya. Muraaqabah (meditation) has been commanded by Rasulullah (Sallallahu alayhi wasallam). He has commanded muraaqabah of Maut, the Qabr, Qiyaamah, etc., and to en-

gage in Hisaab (Reckoning) of our deeds before the ultimate Hisaab of Qiyaamah.

Such muraaqabaat will create vision in the blinded spiritual eyes, and instil noor (spiritual lustre and glitter) in the dark and blind spiritual hearts. When the spiritual corrosion and pollution have been eliminated, then only will you understand the magnitude and notoriety of all the merrymaking jalsahs and functions in

which you are indulging. You will then yearn to flee into the wilderness and jungle, and you will wish that you were a tree or a blade of grass which people would cut.

‘SEARCH FOR ME’
In a Hadith-e-Qudsi, Allah Ta’ala says: “Search for me among your weak ones (the poor, destitute, orphans, widows, etc.), for verily, you are being aided and provided Rizq via your weak ones.”

CUSTOMARY BID’AH PRACTICES

Customary practices are indeed evil. Many great scholars and men of intelligence are trapped in customary practices. On account of widespread prevalence, they lack the courage to extricate themselves from these customs. Indeed it is a great weakness in them. It is imperative to combat these customs with courage and resolution. Without this, it is almost

impossible to eliminate these customary (bid’ah) practices.

Ameer Shah Khaan had met many great and noble buzrugs. Among them was Hadhrat Shah Abdul Azeez (rahmatullah alayh) whose family was famed for Knowledge. However, there existed some entrenched customary practices in the family, for example, instead of

‘Assalamu Alaikum’, they would say: ‘Aadaab!’ Despite Shah Sahib’s detestation for this custom, he was not severe in his opposition due to its widespread prevalence. When Hadhrat Sayyid Sahib (rahmatullah alayh) came to visit him, he (Hadhrat Sayyid Sahib) said loudly: “Assalamu Alaikum!”. Hadhrat Shah Abdul Azeez (rahmatullah alayh) responded: "Who is this visitor who has come to revive the Sunnah?"

THE JIHAAD AAYAAT

(Continued from page 6)

methods of Tabligh. It is not restricted to Tabligh Jamaat activity. While it is correct to say that Tabligh is also *fi-sabeelillaah*, i.e. in the Path of Allah, just as the Hadith mentions that the Taalib-e-Ilm (Student of Deeni Knowledge) is *fi-sabeelillaah*, it is not permissible to convey the idea that the Qur’aanic verses pertaining specifi-

cally to Jihaad, were revealed for the objective of Tabligh. Such an impression is false.

It may be said that the Muballigh in the Path of Allah, will also receive the *thawaab* of the Mujaahid in the Path of Allah, Insha-Allah, but it is not permissible to disseminate the falsehood that these Aayaat were revealed specifically for Tabligh Jamaat *khurooj*.

and sufis of this age. They are ignorant of Tasawwuf. They are dacoits with their desires and eyes focused on the pockets of their mureeds and donors. They fabricate bid’ah sessions, jalsahs and halqah thikr programmes to keep their trade of spiritual dacoitry alive for entrapping ignorant laymen. Their obesity is the consequence of all the haraam they devour. They destroy themselves and their ignorant followers.

THE ‘SUFI’ DACOITS

Hadhrat Fareed Ganj Shakar (Rahmatullah alayh) said:
“The mureed or the sheikh who is not steadfast on the Law of a Math-hab of the Ahlus Sunnah wal Jama’at and if his condition and talks do not conform to the Qur’aan and the Sunnah of Rasulullah (Sallallahu alayhi wasallam), is a highway robber.”

This in fact is the state of almost all so-called shaikhs

claiming the truth at the time of fear.

- * He who wishes to taste freedom should purify his heart.
- * When the devotees of the world refuse to abandon the dunya, then you abandon them otherwise you may be resurrected together with them.
- * Man will not acquire moral excellence as long as his enemy has no fear of any harm from him.
- * If a man is unable to remember Allah much, at least he should not indulge much in sin.
- * A Sufi is one whose heart is pure and attached to Allah Ta’ala.
- * Looking at the face of a miser hardens the heart.
- * The devotees of the world are deprived of the sweetness of the Aakhirah.

ADMONITION AND ADVICE OF BISHR HAAFI

Hadhrat Bishr Haafi (rahmatullah alayh) said:

- * The desire to be praised by people is the effect of love for the world.
- * Three things are extremely difficult: (i) Generosity during poverty. (ii) Piety in privacy. (iii) Pro-

(Continued from page 1)

ing of the embargo on Brazilian beef in November 2015, the kingdom replaced Algeria in the top ten ranking of destinations. Saudi Arabia imported 29,300 tons, totalling \$112.5 million.

CHICKEN MEAT

In December, Belgian consultant Frans Fransen of IFT Poultry warned that not all halal in Brazil is as halal as it should be. At the time, he told Salaam Gateway, "I traveled throughout the country about five years ago. It was clear to me that at times you just pay \$20 and you get your halal stamp. Really, there should be more government control."

According to Fransen the reason why Brazil is the world's leading poultry exporter is because it is the cheapest producer. "It has cheap resources, low wages and, most importantly,

the Real has been in sharp decline," he said. "If it were not for the Real, Brazil wouldn't be where it is today."

Brazil exported 32.7 percent of its chicken meat, or 4.3 million tons, in 2015. These exports brought in revenues of \$7.167 billion, according to the Brazilian Association of Animal Protein.

1.696 million tons, equivalent to 39.4 percent of Brazil's chicken meat exports, went to the Middle East and North Africa (ex-Israel and Georgia).....

An estimated 48.35 percent of Brazil's poultry exports were halal in 2015, which makes Brazil the world's leading exporter of halal chicken.

According to the Brazilian Poultry Association (UBABEF), which represents 92 percent of all chicken exporting compa-

MUSLIMS ARE THE WORLD'S GREATEST CARRION CONSUMERS

nies, all of its associated companies are equipped and trained to carry out halal slaughter.

In MENA, Saudi Arabia alone bought up almost 50 percent of Brazil's chicken meat exports to the region. (End of report)

All of the meat and chicken of Brazil described as 'halal' in the above report, are in fact haraam, rotten, diseased carrion. This carrion is labelled 'halal' on the basis of the haraam 'halal' certificates granted by the carrion halaalizing fraternity of shaitaan.

Emphasizing the imperative importance of halaal food for even the success of the mission of Nubuwwat / Risaalat (Prophethood), Allah Ta'ala commanded His Rusul (Messengers): "O

Rusul! Eat Tayyibaat (pure, wholesome and halaal food), and practise deeds of virtue." (Qur'aan)

For Muslims it is not possible to ever over-emphasize the imperative importance of eating only halaal and tayyib food. Even *mushtabah (doubtful)* and physically unclean halaal food has a moral, spiritual and physical detrimental effect on the Muslims. What then should be concluded about devouring rotten, diseased, haraam carrion chicken and meat which even the kuffaar abhor, and which is not permissible to feed even dogs. Only devils and vultures devour carrion. Alas! Muslims have degraded themselves by competing with devils and vultures in this satanic consumption of filth.

While the carrion halaalizers such as SANHA, MJC, NIHT and the rest of this shaitaani cabal are largely responsible for this devilish state of affairs pertaining to carrion addiction, Muslims themselves cannot be exonerated from blame. They are utilizing the halaal-certifying da-coits as a scapegoat and a cover for their inordinate greed and lust for devouring haraam carrion.

Even if these filthy scoundrel halaalizers had to suddenly perish and recede into hell's oblivion, Muslims addicted to carrion will continue to devour the swine-filth regardless of non-certification. Some unscrupulous molvie agent of Iblees will, for a few rands, issue a certificate to authorize non-Muslims to advertise their carrion.

(Continued from page 1)

and say: If the Ulama execute their duties with sincerity, people will of their own accord come forward to assist.

If due to lack of funds the Madrasah has to close down, let it close down. I say to the Ulama: In such a state, sit at home, work and earn your living. If someone comes for lessons,

NASEEHAT FOR THE ULAMA

teach him. If there is no food, rather die in a corner of your home, but do not stretch your hands to others. On the Day of Qiyaamah, tell Allah Ta'ala: 'I have done whatever was in my power. For doing more, funds were needed, but which I

lacked. Those who had funds had refused to give.'

At that time, the necks of people will hang in shame and fear.

What is the aim of service (of the Deen)? It is the *radha (pleasure)* of Allah. When there were the means to render service to

100 students, this was done. Now (due to lack of funds) if there is only means to accommodate and teach five students, the *thawaab* is the same, and along with this the burden is lightened.

Even if the collection of funds is for a noble Deeni

purpose, then too it involves some disgrace. This to me is evil. The common evil is that it is a disgrace to the Deen. As for the Ulama, their asking for funds brings disgrace to them, and within a short while all shame is eliminated. Such Ulama become denuded of the effects of *Ilm*.

TILAAWAT OF THE QUR'AAN

Hadhrat Fareed Ganj Shakar (Rahmatullah alayh) said:

"No thikr is superior to the Qur'aan Majeed. It is therefore appropriate to engage in abundant tilaawat of the Qur'aan. The effect of Tilaawat surpasses that of all other acts of ibaadat."

The norm nowadays is to give preference to non-Sunnah forms of athkaar. Such prescribed forms of thikr are accorded greater importance than the Qur'aan Majeed. This is a calamity of peer puja (saint-worship).

THE BUNKUM SKELETON THEORIES

Man appeared on the scene of existence by the spontaneous creation of Allah Ta'ala. It did not take him trillions of years to evolve from some speck of stupidity into a baboon and from the baboon stage some more millions of years lapsed before man supposedly became man as he is

known today.

The theories of the atheists dwelling in the limbo of baboonism are bunkum which only those suffering from the disease of baboonism swallow. All the theories of the baboonic evolutionists are riddled with flaws, incongruencies and downright

(Continued on page 10)

WORDS OF WISDOM ARE OUR PROPERTY

Rasulullah (sallallahu alayhi wasallam) said that a word of *Hikmah* (Wisdom) is the property of the Mu'min. From wherever he obtains it, he should take possession of it. Whether words of wisdom emanate from even non-Muslims, these should be accepted. The criterion for the acceptance of *Hikmah* is its conformity with the Shari'ah. Hereunder we reproduce advice of wisdom stated by a non-Muslim. It has been reproduced from the *Athlone Times* of Cape Town.

Women should not work
The rising violence against women and children seems to be in line

with the increasing mobility of women in society.

In a job-scarce situation, women are competing with men for jobs and have become "the competition". In addition, society puts pressure on the man to provide for the family.

He is the one who pays maintenance and child-support, so having a job is very important to him.

In these circumstances, it is very easy for women to change from being "the competition" to "the enemy", to be attacked and abused along with their children, their most precious possession.

Call to mind the old days of our grandmothers

and great-grandmothers: very little teenage pregnancy, very little sexually transmitted diseases and abuse of women and children was not a social issue.

In those days, we lived by the Bible: "Wives, submit to your husbands" with the condition "Husbands, love your wives, just as Christ also loved the church and gave Himself for her."

Incidentally, a recent survey of British working women showed that 77 percent want to go home, but cannot due to financial constraints, brought about by the family having more income in the first place. *Athlone News* 10 Dec.

THIS NIKAH CANNOT BE ANNULLED

QUESTION

Kindly advise on whether the Wali (Father) has the right of Fasakh (annulment) in the scenario below:

A boy and girl were courting, both in their early twenties. Both families knew about it from the beginning of the courtship. The girl had requested her parents several times to get her married. The parents did not have a problem with her marrying the boy but they wanted her to complete her studies and begin working so she may be able to stand on her feet for the unforeseeable future. They already have a daughter who was divorced and because she had studied and started work was able to fend for

herself after divorce. Hence they deemed it necessary for this daughter to do the same and said that the marriage can only take place after she has got some work experience (about 6 months).

Their courtship however continued. The father had arranged for Aamal treatment for his daughter and the Aamil advised that for one week there should be no contact between boy and girl. However, the girl refused to give her phone to her father. The father forcefully took the phone. The girl somehow managed to get hold of the phone and contacted the boy saying that she felt unsafe and threatened by her father's behaviour. He made a decision and

fetched her from her home and brought her to his home.

They narrated their events to local Ulama/Muftis and got a ruling that under the circumstances performing Nikah without the Wali would be valid. The boy's party, though unhappy at having to perform a Nikah in this manner, contacted a local Imaam and got the Nikah done without contacting the girl's family.

The girl's family is now very upset and demands an annulment of the marriage. They have spoken to many Ulama and have got rulings that such a Nikah is not valid as per the Hadith, "Whoever marries without a Wali, the Nikah is Baatil, Baatil,

Baatil."

There was no pressure on the girl to get married and she confirmed it was her choice and she is happy with her decision. The boy's party says they will do whatever is required to mend the relationship. However, the girl's father is adamant that he wants the marriage annulled.

ANSWER

In the circumstances the Nikah cannot be annulled by anyone, neither by the father, nor by a panchayat of Ulama nor by a Qaadhi. There are no valid Shar'i grounds for annulling the Nikah in this case.

Regarding the Hadith cited, firstly, a muqallid has no right to make *istimbaat* of masaa-il from Ahaadith. *Istimbaat* of

masaa-il from the Qur'aan and Ahaadith is the *wazeefah* (function) of only the Aimmah Mujtahideen.

Secondly, the Hadith is the evidence of the Shaafi' and other Math-habs. According to the Ahnaaf, whilst the consent of the Wali is Waajib, the Nikah without his consent is not invalid. In certain *Kufw* scenarios, the Wali has the right of annulling a Nikah. But this is not applicable to the case in question.

Thirdly, the father by having consented to the zina relationship and even promoting and perpetuating it, is a faasiq of the worst order. He has lost his *wilaayat* over his daughter, hence he has no say in this matter. The Nikah is valid and no one can annul it.

THE BUNKUM SKELETON THEORIES

(Continued from page 9)

stupidities. It is difficult to understand how men supposedly in possession of brains can descend into the dregs of ignorance and stupidity to formulate and believe theories which are an insult to the intelligence of even insane people. The following report is merely one small recent account of the stupidity and bunkum of the atheists:

Debate rages on over age of skeleton
LITTLE Foot, the skeleton of Australopithecus Africanus found in the Cradle

of Mankind in 1980, is in the spotlight again for its mysterious age, which has flummoxed researchers for two decades.

In 2015, after many estimates had been published, Little Foot, believed to be an early ancestor of humans, was dated at 3.67-million years old.

But a paper published today says that Little Foot cannot be older than 2.8-million years.

In 1980, four small ankle bones were found and then the rest of the skeleton painstakingly uncovered. — Tanya Farber

The Herald 31 March 2017

CELLPHONE MASAA-IL

(1) It is not permissible to load the Qur'aan, Ahaadith or any Deeni matter on a cellphone which is also used for haraam issues. Almost every person today utilizes his/her satanic device for the filth of pornography, movies, pictures of animate objects, etc. It is a satanic defilement of the Qur'aan Majeed to use such shaitani devices for the Qur'aan Shareef.

(2) In some Musjids, especially in the U.K., huge devilish screens are fitted on which the ugly snout of the obnoxiously offici-

ating imam appears. Those responsible for this defilement of the sanctity of the Musjid are agents of Iblees. Those molvis who have halaalized these shaitani instruments and devices are the assistants of shaitaan.

(3) Those 'Muslims' who have musical ringtones in their cellphones, should examine their Imaan. Perhaps they have become munaafiqeen.

(4) Those who bring into the Musjid cellphones with musical ringtones, their sin is like a person

sinning in front of Allah Ta'ala on the Day of Qiyaamah.

(5) The worst human shayaateen fostering and promoting cellphone shaitaniyat in the Musajjid are the Saudi regime. This miserable regime despite having the power to immediately ban the evil in the Musajjid, freely allow deluges of cellphone sin and evil to be committed right in front of the Ka'bah Shareef and the Holy Grave of Rasulullah (Sallallahu alayhi Wasallam).

COKE – LACED WITH HARAAM POISONS

Ingredients

Carbonated Water, Colourant (Caramel), Acidulants (Phosphoric Acid and Sodium Citrate), Non-nutritive Sweeteners (Aspartame and Acesulfame-K), Flavouring, Preservative (Sodium Benzoate) and Caffeine.

*** CONTAINS PHENYLALANINE**

All soft drinks are haraam

QAILOOLAH

More than fourteen centuries ago Rasulullah (Sallallahu alayhi wasallam) exhorted observance of *Qailoolah* – the short afternoon nap, whether before or after Zuhr Salaat. *Qailoolah* is a Sunnah practice. In addition to being rewarded for observing a Sunnat, there are the health benefits which although mentioned briefly by Rasulullah (Sallallahu alayhi wasallam), are being discovered by the atheists of this age.

Allah Ta'ala being our Creator, knows what is best for our health – physical as well as spiritual health. In the following report, the atheist

experts also confirm the benefits of *Qailoolah*. Although they are hardcore materialists, they acknowledge the spiritual effect of *Qailoolah*, hence they have concluded from their tests and experiments that *Qailoolah*, in addition to physical benefits also produces 'happiness' which is a dimension of spirituality. Thus they say:

Daytime snooze 'a key to happiness'

Saturday Star 1 Apr 2017

LONDON: The secret of happiness could be as simple as having a quick snooze in the daytime, research suggests.

A study found that taking naps of less than 30 minutes improves our

sense of well-being, as well as boosting performance.

The researchers have suggested a new word to describe the contented feeling after a brief doze: *napiness*.

Professor Richard Wiseman, of the University of Hertfordshire, said: "Previous research has shown that naps of under 30 minutes make you more focused, productive and creative, and these new findings suggest that you can also become happier by just taking a short nap." However the study found that those who took longer naps were less happy than those who did not nap at all.

(Continued on page 11)

Pomegranates – Cure for Heart Diseases

“Bypass the Bypass surgery”

By: Dr Syed Zair Hussain Rizvi

Two things are full of benefits for the human being, Lukewarm water & Pomegranate.

Pomegranate is a seasonal fruit so I tried an experiment with dried pomegranate seeds. I prepared a decoction boiling the fistful of dried seeds in half litre of water for 10 minutes, squeezed the seeds, strained the decoction and advised those patients suffering from painful angina to use a glass of lukewarm decoction on an empty stomach in the morning. Amazing results were observed, the decoction of dried pomegranate seeds worked like magic, the feelings of tightness and heaviness of chest and the pain had gone.

It encouraged me to try more experiments on all types of cardiac patients so

I tried other experiments on patients who were suffering from painful angina, coronary arterial blockage, cardiac ischemia (insufficient blood flow to the heart muscle) etc., waiting for a bypass surgery. The same lukewarm decoction was used on an empty stomach in the morning. The patients experienced quick relief in all symptoms including painful condition.

In another case of coronary arterial blockage the patient started using half glass of fresh pomegranate juice everyday for one year, although all symptoms were completely relieved within a week but he continued taking it for a whole year, it completely reversed the plaque build-up and unblocked his arteries to normal, the angiography report confirmed the evidence.

Thus decoction of dried pomegranate seeds, fresh pomegranate juice or eat-

ing a whole pomegranate on empty stomach in the morning proved to be a miracle cure for cardiac patients. But the lukewarm dried seeds decoction proved to be more effective compared to eating a whole pomegranate or fresh pomegranate juice.

Use of pomegranate in any way has demonstrated even more dramatic effects as blood thinner, pain killing properties for cardiac patients, lowers LDL (low-density lipoprotein or bad cholesterol) and raises the HDL (high-density lipoprotein or good cholesterol). There are more than 50 different types of heart diseases, the most common being coronary artery disease (CAD), which is the number one killer of both women and men in some countries, and there has been no medicinal cure for this disease.

Many cardiac patients have reversed their heart diseases on my advice using one

glass of lukewarm decoction of pomegranate dried seeds, half glass of fresh pomegranate juice or eating a whole pomegranate on empty stomach in the morning. It was the very first real breakthrough in the history of cardiology to successfully treat the cardiac diseases by a fruit.

The more super foods to obtain even faster results for cardiac patients which are most promising curative and protective agents like fresh raisins, quince, guava, prunes (dried plums), natural vinegar, mixture of grape fruit juice and honey in the morning (empty stomach), basil leaves, chicory leaves, powder of oregano leaves and rock salt in equal quantity (in case the patient is not hypertensive) and sesame oil as cooking oil for cardiac patients.

It is regretted to say that treating the heart patients and bypass surgery has be-

come far more profitable business around the world which has failed to help avert life threatening heart attacks and life time cardiac in resulting in almost paralyzed life. A regular use of pomegranate in any way ensures a healthy cardiac life, thinning your blood, dissolving the blood clots and obstruction inside the coronary arteries, maintains an optimal blood flow, supports a healthy blood pressure, prevents and reverses atherosclerosis. (Thickening of the internal lining of the blood vessels) from whatever I experienced and observed in last several years, I can say:

“A pomegranate a day keeps the cardiologist away” you can try and see the wonder.

EVERY SEED OF POMEGRANATE (DELUM) WHICH GOES IN YOUR STOMACH IS A SEED OF LIFE FOR YOUR HEART.

EXCLUSIVE ULAMA BAYAANS

Q. Is it proper to have bayaans for only the Ulama at the ijtima?

A. There is no copyright on the Knowledge of Wahi – the Knowledge which Hadhrat Jibraeel (alayhis salaam) delivered to Rasulullah (Sallallahu alayhi wasallam) from Allah Ta’ala. The Ilm of the Deen has been sent by Allah Ta’ala for all mankind, including the kuffaar. The Deen is not an ideology for an exclusive class of people.

It is improper having bayaans exclusively for the Ulama thereby preventing all and sundry from benefiting from talks of the Deen. This is a sign of *takabbur* (pride) and *dhalaal* (deviation). It is haraam to prevent non-Ulama from attending any bayaans which have been set for only ulama.

The organizers of such exclusive lectures, who prevent non-ulama from attending and benefiting from the bayaans come within the purview of the following Qur’aanic stric-

tures:

“They prevent from the Path of Allah and they search for crookedness therein.....” (A’raaf, Aayat 45)

“Why should Allah not punish them when they are preventing (others) from Musjidul Haraam?”

(Anfaal, Aayat 34)

“They (the ulama) devour the wealth of people in haraam ways, and they prevent (others) from the Path of Allah”

(At-Taubah, Aayat 34)

“They love (and give preference) to this worldly life over the Akhirah and they prevent (others) from the Path of Allah.”

(Ibraaheem, Aayat 3)

Even some senior Ulama, without applying their minds, have fallen into this satanic trap of preventing Muslims from the Path of Allah Ta’ala by unwittingly being a party to such practices. This is one of the *ghuluaat* (haraam extremism) of the Tablighi Ja-

maat. There are no military secrets in the Ilm of the Deen. Whatever *naseehat* is proffered at the Ulama exclusive bayaans is valid for all Muslims. Such *naseehat* cannot be copyrighted or patented. Precisely for this reason may a Darul Uloom not prevent non-students from attending classes to listen to the bayaans given to students.

In recent times the only one we are aware of who had distanced himself from exclusive ulama bayaans and who had refused to give such a bayaan when asked, was our Shaikh Hadhrat Maulana Masihullah (Rahmatullah alayh).

EVIL CHARACTER

Hadhrat Sufyaan Thauri (rahmatullah alayh) said: “A durwaish (saint) who frequents wealthy persons is a man of *riya* (show), and a durwaish who associates with the rulers is a thief.”

(Continued from page 10)

QAILOOLAH

More than

1 000 people took part in the study, conducted for the Edinburgh International Science Festival.

Among the participants, 66% of “short nappers” who slept for less than half an hour reported feeling happy, compared with 56% of “long nappers” and 60% of those who never napped. – Daily Mail

THE TABLIGH JAMAAT’S HARAAM SHAITANI WOMEN’S IJTIMA

The consoling factor stemming in the wake of the HARAAM, SHAITANI women’s ijtima’ organized by the Tablighi Jamaat which is increasingly developing into a baatil sect, is the numerous letters of complaint and protest we are receiving from Muslims. At least, there are still many Muslims who understand the villainy, fisq and fujoor of this HARAAM event organized by the floundering Tablighi Jamaat in diametric conflict with the

Qur’aan and Sunnah.

Indeed Shaitaan is now directing the course of the Tablighi Jamaat. Whilst they are still gripped in internecine struggle over the leadership and other issues, the miscreant ulama of the Tablighi Jamaat are acting in total disregard of the Qur’aan and Sunnah by having organized this lewd, immoral, merry-making function which has been designed to lure into the public women whom the Qur’aan commands to remain indoors.

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 5)

A. The status of the food of these restaurants is nauseous. Abstinence is necessary. Food of all restaurants nowadays is non-Tayyib, even if assumed to be halaal. But generally the food of most Muslim restaurants nowadays is mushtabah at the best, and haraam at the worst. Eat the halaal tayyib food which your clean hands prepare at home. The filth of restaurants exercises a detrimental effect on the Rooh.

Q. Is ginger beer permissible?

A. All soft drinks, including ginger beer, are not permissible.

Q. Only the Imaam and one muqtadi are in the jamaat. What should be done if a second musalli arrives?

A. If with the Imaam there is only one Muqtadi, and another one arrives to join the Jamaat, then the actual mas'ala is that the newcomer should tap the muqtadi on the shoulder or slowly pull him backwards to form a saff behind the Imaam. If the muqtadis are not aware of the mas'alah, the Imaam himself should take one big step forward to be in front of the two muqtadis.

Q. A Mufti of radio islam says that there are two valid opinions regarding photography. The view of permissibility is also valid according to him. Is this correct?

A. There are no two valid views regarding the prohibition of picture-making. What the bogus 'mufti' of radio shaitaan says is baseless. Those who claim that video/photography is permissible are agents of Iblees.

Q. If a man touches a nabaaligh girl with lust, can he marry her mother?

A. Hurmat takes place if the girl is 9 years or older, and if he

touched any part of her bare body with his bare hand. Marriage to her mother will not be valid.

Q. If a woman kissed her own son with lust, will her nikah be valid?

A. If the wife kisses her son with lust, Hurmat-e-Musaahirah comes into force. If the boy is under 12, then hurmat will not apply. If he is 12 or more, then she is haraam for her husband. She should separate from him, and he should give her Talaaq.

Q. On what value should Zakaat on stock be paid?

A. Zakaat on stock is calculated on the current wholesale price, i.e. the price you will pay if you have to purchase the stock currently.

Q. Can I feed my cat with cat food commercially prepared?

A. It is not permissible to feed haraam food to even a cat.

Q. Does an illegitimate child inherit in his father's estate? Does the father have visitation and guardianship rights?

A. An illegitimate child does not inherit in the estate of his/her biological father. He/she inherits in his/her mother's estate. The biological father has no legal rights over the child according to the Shariah. He has no right of access, visitations and guardianship.

Q. Is it permissible to recite Surah Yaaseen in congregational form?

A. It is a bid'ah. It is not permissible.

Q. The European court has decreed that employees may ban their staff from wearing headscarves. Please comment.

A. The court's ruling is the logical consequence of Muslim women having abandoned Hi-

jaab. The EU court's ruling simply confirms the absence of Hijaab among Muslim women. In the first place, Muslim women should not be in the public domain or in work places. They have to be at home. So what the court has ruled is nothing new. Muslim women have placed a Hijaab ban on themselves long long ago. They have abandoned Hijaab decades ago. The court has now only officially confirmed the discardence of Hijaab by Muslim women.

Q. Should the last two Nafil raka'ts of Isha' be performed standing or sitting?

A. The last two raka'ts of Nafil in Isha' should be performed standing. If one performs it sitting without valid reason, the reward is reduced by 50%.

Q. Is it permissible to hire out horses?

A. It is permissible to hire out horses. The rental may be fixed per hour or per day.

Q. Is it better to perform the two Sunnat Raka'ts of Fajr at home or in the Musjid?

A. If along the way to the Musjid you will become involved in worldly activity or conversation, then it is better to perform the two Sunnats in the Musjid. If along the way to the Musjid you will engage in only Thikrullaah, then it will be the same as performing the Sunnats in the Musjid. In the latter case, performing in the Musjid or at home is the same.

Q. A person said that he doubts that there is a Creator. What should he do?

A. When a Muslim person utters kufr, his Imaan is extinguished. He should repent. He should immediately renew the Kalimah, perform two raka'ts Salaat and seek forgiveness from Allah

Ta'ala. Then he should also renew his Nikah.

Q. Are crisps halaal? What makes commercial food haraam?

A. Any foods which contain emulsifier, stabilizer, MSG, gelatine, alcohol, glycerine, artificial colouring, concentrates and mysterious E-numbers (unknown ingredients), are not permissible.

Q. The trustees of a Musjid near to King Shaka Airport are intending to construct a minaret at a cost of R500,000 to make the Musjid visible to travellers. Does this reason justify the huge expense?

A. Most certainly it does not. In the current situation of suffering prevalent in the Ummah, it is a gross haraam waste to squander half a million rands constructing the minaret. There is no imperative need for such an expensive minaret. The money should be diverted to the suffering Ummah.

Q. The Reverend Abraham Bham has issued a statement in which he appeals to Muslims to pray for an ailing 'Muslim' politician. He lauded many accolades on the politician. Is it proper to make dua for the politician? Please comment on the statement.

A. There is no benefit in commenting on the statements of non-Muslims. This reverend is a lost soul who does not know to which religion he belongs. It is not permissible to make dua for the politician. However, there is one dua which is permissible. Supplicate that Allah Ta'ala grants him Imaan as well as for all other non-Muslims. Islam came for all mankind. The only dua permissible for non-Muslims, is the dua for Imaan. The reverend's statement in Shar'i terms is bunkum.

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**Sha'ban 1438
May 2017**

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"VOICE of ISLAM"

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Roses have thorns!
The Haqq too has thorns!
"We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)

The Majlis

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YOUR FRIEND

"Your friend is he who warns you of your sins." (Yahya Bin Muaaz)

CRITICISM IS FOR THE GUIDANCE OF THE LAYMEN

A BROTHER ASKS:

In this day and age we read in *The Majlis* articles of the many errors, misdeeds and even transgressions of Ulama and even of ulama organisations and Darul Uloom. What do we as laymen do or say?

Answer: Be wary of those persons and those institutions whom we criticize. The objective of our chiding and criticising is guidance for the laymen to save them from plunging headlong into baatil, fisq and fujoor. So take heed of our naseehat and do not touch these miscreant molvis and institutions with even a barge pole. Rasulullah (Sallallahu alayhi wasallam) expressing

his profound fear for these vile specimens of humanity, said: *"Verily, I fear for my Ummah the aimmah (molvis and sheikhs) who are mudhilleen (i.e. they mislead the Ummah taking them to the gates of Jahannam)."*

Is it safest for us to not talk about it and hold our tongue?

Answer: Talk about it with the sincere intention of passing naseehat to unsuspecting ones. Do not engage in idle gossip or merely to insult the miscreants. But remind those who will heed your advice to beware of the rogues and crooks who usurp and ruin their Akhlaaq and Imaan.

ple?

Answer: The best route is to adopt the method of Rasulullah (Sallallahu alayhi wasallam). He said: *"Proclaim the Haqq even though it is bitter."* Don't expect to keep people smiling with you when you proclaim the truth. About losing friends in the effort to uphold and proclaim the Haqq, Rasulullah (Sallallahu alayhi wasallam) said about Hadhrat Umar (Radhiyallahu anhu): *"May Allah have mercy on Umar. The Haqq has not left for him any friend."* Don't beat about the bush. State the truth of the Deen and be concerned with Allah's pleasure, not the pleasure of the people.

In this age, 'difference of opinion' has been made a smokescreen for halaalizing every haraam misdeed which shaitaan whispers into the vermiculated brains of the ulama-e-soo'. These agents of Iblees with their satanic tool of 'difference of opinion' undermine the Shariah and seek to abrogate the ahkaam which were handed to the Ummah by Rasulullah (Sallallahu alayhi wasallam). They will devour even faeces and drink urine on

the basis of 'difference of opinion'. Do not be fooled and diverted from the Haqq by this baseless justification. The Shariah is cast in rock and no 'difference of opinion' can uncast it. It is a satanic ploy which the ulama-e-soo' are manipulating to hoodwink the unwary and ignorant masses. The deeds which the ulama-e-soo' are halaalizing are unanimously haraam. There is no difference of opinion on such issues. The differences of moron molvis are not valid Shar'i differences.

I admit of warning people that some Ulama are "off track". I do not mean that they are out of the fold of Islam but they have deviated from the way of our seniors. Perhaps I should have remained silent as I was reprimanded by an Alim for saying, that even differences were among our seniors. It was a private conversation.

Answer: They are not only off the track, they are hovering on the brink of kufr, and some are actually committing kufr. Your appraisal is correct.

(Continued on page 8)

IBAADAT IN RAMADHAAN

It is mentioned in the Hadith that :

* One dirham Sadqah given during the month of Ramadhaan is better than a thousand dirhams given in another month.

* Tilaawat of the Qur'aan on the Day of Jumuah during the month of Ramadhaan is equal in reward to more than a thousand years of ibaadat.

Every one claims to have proof for their actions and it is a "difference of opinion". What is the best route to take to warn peo-

THE VITAL IMPORTANCE OF JAMAAT SALAAT

In the kitaab, *As-Sunnatul Jaliyyah fil Chishtiyyatil Uliyah*, it is narrated:

There was a Waa-iz (one who gives bayaans) whose bayaans were extremely effective. However, after he returned from Hajj, his bayaans were devoid of the former *athr* (effect). When people asked him for an explanation, he said:

"Allah, the Knower of the Ghaib is well aware that from the time I had left (on the Hajj journey), I had not committed any sin, except for one fault. When I had committed that error I immediately feared that the wonderful Ni'mat (namely the effect of the bayaans) would be snatched away from me. It had happened precisely as I had understood.

That error was that along the journey I had missed one Salaat with Jamaat despite the Imaam being with me. This insipidness of my bayaans is the misfortune of this error."

Upon narrating this episode, Hadhrat Khwaajah was overwhelmed with emotion and shed tears profusely. Those present also cried

much. He said: "This misfortune was the consequence of having missed just one Jamaat Salaat although the Salaat was performed in its time. What must be the condition of those people who do not perform Salaat with Jamaat and even allow their Salaat to become Qadha? Indeed, they are deprived of innumerable benefits and blessings."

COMMENT: This episode adequately illustrates the vital importance of Jamaat Salaat, and the calamity of abstaining from Jamaat Salaat.

The evil consequences will be greatly magnified if Jamaat Salaat is neglected at the behest of kuffaar or Fussaaq teachers at a haraam, immoral university which in reality is an 'educational' brothel.

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Q. Hypothetically, if people reach Mars and begin living there, will they also die when it is Qiyaamah?

A. Most certainly all people will perish when the Trumpet for Qiyaamah is sounded even if they are living on Mars or Pluto or trillions and zillions of light years further away in space. No one will escape death. All creation will perish when Hadhrat Israafeel (Alayhis salaam) sounds the Trumpet. The Qur'aan Majeed explicitly mentions the destruction of even the stars, and the stars according to the atheist scientists are billions of miles further than Mars into space. The heavens which are solid structures whose existence is denied by the atheists, will also be destroyed. *"Verily Allah is All Powerful over all things." "When He wills anything, He says: 'Be!', and it occurs (as He willed)."*

Q. What is a Mudrik?

A. A Mudrik is a muqtadi who joined the Jamaat Salaat from the very beginning. He did not miss any raka't.

Q. If there are too many people, can the Janaazah Salaat be performed inside the Musjid?

A. It is Makrooh Tahrimi (sinful and forbidden) according to the Hanafi Math-hab to take the Janaazah into the Musjid or to even perform the Janaazah Salaat inside the Musjid even if the Janaazah is placed outside, perhaps in front of the Mihrab wall on the outside with a window opening in the Mihraab wall as is the case in most Musjids in some countries.

Q. Is it permissible to sell animals to a non-Muslim abattoir?

A. It is not permissible to sell animals to an abattoir because the abattoir kills the animals according to the devil's system of slaughter.

Q. Is it permissible to sell a live animal, but fixing the price according to the dressed weight?

A. Selling a live animal but fixing the price according to the 'dressed weight' is baatil. The sale is not valid.

Q. Can a hamster be kept as a pet?

A. It is not permissible to keep a hamster for a pet.

Q. A man gave his wife Talaaq before even consummating the marriage. Does this woman have to be in Iddat?

A. If the marriage was not consummated in terms of the Shari'ah, and the husband issued Talaaq, then there is no Iddat for this woman. Consummation according to the Shari'ah is also such privacy where sexual relations could take place even if it did not occur.

Q. My daughter wants to go on the street for walks. She will wear abaaya and nikaab. Is it permissible?

A. It is haraam for your daughter to go onto the streets for walks even if she dons nikaab. She should do light physical exercises at home. Allah's la'nat settles on females who wander in the streets.

Q. I attended a burial. At the graveside, the imam called the Athaan. Is this a valid practice?

A. Calling the Athaan at the grave is bid'ah. It is the custom of the Qabar Pujaaris (Grave Worshipers). All acts of bid'ah are inspirations of Shaitaan.

Q. May I combine 2 raka'ts Awwaabeen with the 2 raka'ts Sunnatul Muakkadah of Maghrib? How many raka'ts are Awwaabeen?

A. You may not combine the two raka'ts Sunnatul Muakkadah with Awwaabeen. The maximum number of Awwaabeen is 20 raka'ts. Muster up courage and struggle against the nafs to perform at least 4 or 6 Awwaabeen.

Q. Is the ingredient, lecithin halaal if derived from soya or sunflower seed?

A. Lecithin derived from soya and sunflower are halaal. Lecithin is also derived from animal sources. The kuffaar cannot be trusted. Abstain from products with this ingredient.

Q. Can a poor man owning a television be given Zakaat?

A. No, the poor man with a television may not be given Zakaat. He should be told to get rid of

UNIVERSITIES

Q. Is it permissible to study at a university?

A. It is not permissible to study at a university. The prohibition is on account of the evil environment of fisq, fujoor and kufr. The prohibition applies to both females and males.

Q. How do we respond to those who say that we need doctors, lawyers, etc.?

A. We need our Imaan and Akhlaaq more than the need for doctors and lawyers. We were created for the Aakhirat, not the dunya. If pursuit of any secular career entails ruin of Akhlaaq and Imaan, then confound the career. Allah Ta'ala is the Raaziq. Our Rizq is sealed and predetermined. It will come through the roof if one is compelled to abstain from secular pursuits for the safety of one's Imaan.

Only those suffering from either the disease of abject weakness of Imaan or bereft of Imaan present such vile and

flapdoodle arguments in justification of activities which are explicitly haraam and even destructive of Imaan. If among the conditions for admission is clearly stipulated that commission of fornication and other haraam activities are requisites for acceptance, will these so-called Muslims allow their sons and daughters to study at such institutions and will they present the self-same justification? We venture to say, yes, they shall do so. And, that is because they have extinguished their Imaan.

Whilst the acts of fisq, fujoor and kufr are not officially acknowledged to be integral to university life, these evils are camouflaged very superficially with the veneer of 'education'. A Muslim of sound Imaan will not tolerate his daughter or even his son to attend any of these 'educational' brothels and dens of vice and immorality.

the television first.

Q. Some ulama say that it is permissible to use pictures of animate objects for teaching purposes. Is this correct?

A. They are not ulama. They are morons. The 'ulama' who say that animate objects may be used to teach the Deen or for any other purpose are jaahils and agents of Iblees. Such pictures are haraam. Only if compelled by the government for identity documents and the like, will one not be sinful.

Q. Is Shaikh Suidaisi Salafi?

A. Sheikh Suidaisi is a Salafi and an agent of the faasiq Saudi regime.

Q. Is it permissible to sell one currency for another currency at a profit?

A. Currency may be sold at a profit at any time regardless of what one has paid. However, the condition for the permissibility of the sale is that the parties must tender their currencies at the same session. Credit is not permissible in this type of sale.

Q. Is it permissible to hire a room under a pub for Salaat?

A. It is not permissible to hire a room under a pub for Salaat.

Q. A man committed adultery with his wife's sister. Is his nikah still valid?

A. Whilst the man is guilty of the sin of zina, the nikah of the woman with her husband remains valid.

Q. What is the status of a person who professes to be a Muslim but does not follow any of the Four Math-habs?

A. The person remains a Muslim but will be a deviate and a Bid'ati.

Q. Some people say that one should not accept change from a barber when paying him because the income of barbers is generally haraam. Their income is mainly from haraam hair-cuts and shaving the beard. Is this correct? If yes, then, will the same argument apply to a grocery store which sells many haraam items?

A. There is merit in what they say about the income of a barber. The change he will be giving will be from his haraam money. Therefore, one should

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pay him the exact amount.

Regarding a grocery store, firstly, most of the products sold are halaal. Secondly, the owners are kuffaar. The money they earn is lawful for them whereas the money a Muslim barber earns is haraam.

Q. Did Rasulullah (Sallallahu alayhi wasallam) see Allah Ta'ala with his physical eyes in the Night of Mi'raaj? What should we believe?

A. On the Night of Mi'raaj, our Nabi (Sallallahu alayhi wasallam) saw Allah Ta'ala in the Heaven. This is the belief of the Ahlus Sunnah Wal Jama'ah.

Q. I live in the UK. My husband is not living with me. He married another woman, got a court divorce but refuses to give me Talaq. A Mufti here says that the court divorce is a valid Talaq. Is it so? Can I regard myself divorced in view of the court divorce?

A. A court divorce is not valid in the Shariah. It is a scrap of paper. It has absolutely no effect. As long as your husband does not issue Talaq, whether verbally or written, then you will remain in his Nikah. If your husband refuses to fulfil your rights, then you may apply to your local Ulama for Faskh (annulment) of your Nikah. The Mufti in the UK who says that a court divorce is a valid Talaq is in grave error. His view is corrupt and baseless.

Q. A person was seen using a hover board on wheels making tawaaf, is this permissible? Hover board is a motorized board that a person stands on and with tilting forward or backwards it increases or decreases speed. To be able to use this board you have to be completely stable and good at standing on a motion board or you will fall off. If a person can do this they can walk. Its highly unlikely for a person to be able to stand on this board and have any problem with the legs or body etc.

A. Making tawaaf riding a hover board is haraam. It is Waajib for an able person to walk.

Q. Is an ulama retirement fund valid for Ulama?

A. An 'ulama retirement fund' is the effect of lack of Ta-wakkul on Allah Ta'ala. It does not behove Ulama to join such a rubbish undertaking in emulation of kuffaar institutions.

Q. Is it permissible to have one's hair cut by a non-Muslim barber?

A. It is difficult to understand how a Muslim can tolerate to have his hair cut by a non-Muslim barber. Imaan must be terribly corroded to submit to a non-Muslim barber. It is not permissible to go to a non-Muslim barber.

Q. What is the view of The Majlis regarding the Ijtimas of the Tabligh Jamaat?

A. The Tabligh Jamaat Ijtimas are permissible.

Q. Is a sports-ground proper for a Deeni event such as the Ijtimas?

A. Having the ijtimas on a sports ground where haraam sport is played, is not permissible.

Q. What is the ruling regarding the women's ijtimas?

A. The women's ijtimas which they are having this year in Laudium is haraam. Detailed articles are being published on this satanic event.

Q. Is it permissible to have the daily Salaat and Jumuah at the ijtimas when there are nearby Musjids?

A. It is permissible to have Jumuah and Daily Salaat at the Ijtimas even if there are Musjids nearby. It is extremely inconvenient, in fact impossible, for tens of thousands of people to go to the Musjids five times daily whilst the ijtimas take place.

Q. Is it obligatory to attend the ijtimas to listen to the bayaans?

A. It is permissible, not obligatory, to attend the bayaans, that is, for men. It is not permissible for women. It is left to a person's choice to attend or not to attend.

Q. Why does The Majlis not participate in the ijtimas of the Tabligh Jamaat?

A. Tabligh has a variety of branches. The Tabligh Jamaat methodology is one of the permissible ways of Tabligh. We

ZINDEEQ YAWAR BAIG

Q. An article, *Indian Muslims -- Looking Ahead* by Mirza Yawar Baig dated 6th April 2017, has been published on the website of muslimmatters supervised by Dr. Yasir Qadhi. In this article, in addition to airing his opinions on issues which he thinks need his expert advice, Mirza Yawar Baig has clearly stated "abolish three talaqs". How can muslimmatters print such articles when they claim that they have a panel of islamic experts on their board of members? This article is totally misleading and confusion-creating.

A. The website should more appropriately be dubbed *zindeeq matters*. Yawar Baig and his ilk are modernists. They interpret the Shariah to suit their whims and fancies. In terms of the Shariah they have no status in the Uloom of the Deen. Rather, they are *zannaadiqah*. This is the age in which zindeeqs preponderate. Every Tom, Dick and Harry have set themselves up as not only muftis, but as aimmah mujtahideen. They are all following their chief imaam, Iblees who has harnessed all these zindeeqs to execute his plot of undermining and destroying the Deen.

have our own method of Tabligh. Despite the permissibility we have no compatibility with the Tabligh Jamaat especially in view of their drift from the Sunnah in recent years and their haraam women's jamaats and other Shar'i violations. Our advice for those who join the Tabligh Jamaat is to refuse being a party to any act which is in violation of the Shariah. To ascertain this, ask non-Tablighi Ulama for guidance.

Q. If someone has not yet performed his own Hajj, can he undertake to perform Hajj-e-Badal for a deceased person?

A. If someone has not performed his own Hajj, then it is Makrooh for him to undertake Hajj-e-Badal. However, if someone has done so, then the Hajj-e-Badal will be valid. In view of it being Makrooh, it is inappropriate to send someone who has not yet performed his own Hajj.

Q. An Ustaadh listens to several students reciting the same Aayat of Sajdah. Whilst listening to them, he remains seated in the same place. How many Sajdahs should he make?

A. In this case only one Sajdah is incumbent on the Ustaadh.

Q. In the Fajr Salaat when the Shaafi' Imaam recites Qunoot, what should the Hanafi Muqtadis do?

A. When the Shaafi Imaam re-

cites Qunoot, remain standing silently without reciting anything.

Q. Only to maintain family ties, will it be permissible to attend a wedding function where haraam acts take place. However, I shall sit aloof and not participate in anything which is not permissible.

A. It is haraam to attend a wedding reception where any haraam act takes place. Family ties may not be maintained on the basis of haraam. Attending such a haraam function is in fact participation in haraam. Your every minute at the haraam function will be participation in haraam.

Q. What are ghosts? Many people report of seeing ghosts.

A. Ghosts could be jinn or some other creation of Allah Ta'ala. Allah knows best.

Q. My husband swore at Allah Ta'ala. He used foul words to curse Allah Ta'ala. After some days he gave me three Talaqs. When did my Iddat begin?

A. Your Iddat had commenced the moment he had lost his Imaan with his cursing and swearing Allah Azza Wa Jal.

Q. Is Talaq valid if given while the wife is in her monthly haidh cycle?

A. Talaq even during the monthly cycle is valid although the man is sinful for issuing Ta-

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laaq during this time.

Q. Is it permissible for maulanas to give bayaans at universities?

A. It is not permissible for Ulama or anyone else to give bayaans at a university if they have to address a mixed gathering of both sexes.

Q. Are loud collective Duas after the Fardh Salaat Sunnah?

A. Loud collective duas after all Salaats are bid'ah. This practice is not restricted to the Barelwi Bid'atis. Even those who studied at Deoband and who are aware that it is bid'ah, indulge in it to please the ignorant public. When one happens to be in such Musjids where this bid'ah takes place, then it is best to stand in the last Saff to enable one to leave easily, and not be a participant in bid'ah.

Q. The Imaam of our Musjid is almost always late for Jamaat Salaat. He comes late and the musallis have to wait for him to complete his Sunnat Salaat. Please comment.

A. The reason why the Imaam nowadays comes late to the Musjid is because he is a mercenary. He is paid for leading the Salaat – for ibaadat. He is not in the service of Allah Ta'ala, hence he shows scant regard for the Deen. We are living in an age in close proximity to Qiyaamah. Such mercenary attitudes must be expected. Things are going to get worse, not better. If the paid Imaam is habitually late, then at the appointed time for the Jamaat Salaat, another qualified musalli should step forward and lead the Salaat. The trustees should offer him naseehat.

Q. A wife said to her husband: "I want divorce". In reply, he said: "Okay". Is this Talaq?

A. If the wife says to her husband: "I want divorce", and he responds with only "Okay", it will not be divorce. Talaq does not take place by only "okay".

Q. Is Mahr a condition for the Nikah?

A. Mahr is not a condition for the validity of Nikah. Even without Mahr, the Nikah will be valid. But it is the Waajib obligation of the husband to pay Mahr.

It is the right of the wife. The wife has the right to refuse to go to her husband after the Nikah if he has not paid the Mahr.

Q. When should the intention for the Ramadhan fast be made? Can one intention be made for the whole month on the first day?

A. The intention for the Fasts of Ramadhan has to be made every day at the time of Sehri, or at any time before the ending of Sehri time. One intention for the whole month is not valid.

Q. Here in Germany all the Mosques have 8 raka'ts Taraaweeh. What should I do? They say that according to the Maalikis Taraaweeh is 8 raka'ts.

A. According to all four Math-habs, Taraaweeh is 20 raka'ts. It is false to claim that according to the Maaliki Math-hab it is 8 raka'ts. The deviant Salafis say that it is 8 raka'ts. Since the age of the Sahaabah, Taraaweeh was always 20 raka'ts. It is compulsory to perform 20 raka'ts. Perform the Fardh of Isha' in the Musjid, and the 20 Taraaweeh at home.

Q. Fajr begins at 4.05 here in Germany where I am. Until what time can one eat?

A. You can eat until 4.04 if Fajr begins at 4.05. However, it is better to stop eating about 5 minutes before. It is not Sunnah to eat until 4.00 or so close to Fajr.

Q. Which night is Lailatul Qadr?

A. Lailatul Qadr is one of the last ten nights of Ramadhan. The popular view is that it is on the 27th Night, but it could be any one of the last ten nights.

Q. I have been advised not to fast because of the excessive heat and due to us having to write exams. Is this right?

A. The persons who say that you should not fast because of the heat and exams are agents of shaitaan. It is haraam and a great sin not to fast. It is better to abstain from the exams and fail rather than not to fast. The Qur'aan says that the heat of Jahannam is hotter. The advice is the advice of munaafiqeen.

Q. Is it allowed to bury Shi'ahs in a Muslim cemetery and

A THEORY OF KUFR

Q. Someone told me a theory based on the various aayaat of the Qur'aan Sharif. These verses speak of Allah Ta'ala blowing something of HIS spirit into man, i.e. Hazrat Aadam (Alayhis salaam).

The theory is as follows: Allah Ta'ala blew something of Himself into each person, which means that we carry something of Allah Ta'ala. In saying this it does not mean that Allah Ta'ala is missing something. Rather, it just means that we have something of Allah Ta'ala inside us. That is also why we never truly die. When we die we are immediately sent into Barzakh or a different dimension. Thereafter, depending on how we had lived on earth, will come either Jannah or Jahannam which are both eternal.

The person states that the Awliya of Allah have this knowledge and Moulana Rumi (Rahmatullah alayh)

makes mention, whenever he quotes things, of "what you are seeking is inside you" etc.

Obviously because we have very little knowledge of the soul there isn't anything concrete that backs the theory. Its a mystical thing that a person comes to know once he reaches that stage.

My reply was that I never heard anything of this before. In terms of aqeedah what do we believe with regards to this?

A. This is a theory of kufr. This person does not understand the statements of Maulana Rumi (Rahmatullah alayh). He should not read the works of Maulana Rumi. This type of theorizing culminates in the shirk of pantheism. It is haraam and moronic to suck such theories from the thumb. It is a theory which militates against Tauheed. Issues of Aqeedah are based on Wahi, not on conjecturing. Conjecturing in this manner is satanic.

to allow them to use our ghusl facilities?

A. It is not permissible to allow Shiahs to bury in our Qabrustaan nor to allow them use of our ghusl facilities.

Q. I have saved some money for my 5 year old son. Is Zakaat payable on his savings?

A. According to the Hanafi Math-hab there is no Zakaat payable on the wealth of a na-baaligh. You don't have to pay Zakaat on the savings of your son.

Q. I have some gold and silver jewellery items. How should the Zakaat be calculated?

A. You have to add up the current values of the gold and silver jewellery items you have. If the total equals the Nisaab amount, then Zakaat is Waajib. If it is less than the Nisaab, Zakaat will then not be payable. The current Zakaat Nisaab is about R4,800 (\$350).

Q. Is it permissible to make Qadha Salaat after the Fardh of Fajr?

A. Qadha Salaat is permissible

after the Fardh of Fajr. However, this should not be performed in a Musjid thereby advertising one's sin of having missed Salaat.

Q. If the Shafi' muqtadi corrects the Hanafi Imaam during Salaat whilst looking inside the Qur'aan will the Salaat be valid?

A. It is not permissible for the Hanafi Imaam to accept corrections from a Muqtadi who looks inside the Qur'aan. The Salaat will be invalid.

Q. Is the thikr after every four raka'ts Taraaweeh Sunnat?

A. The thikr made after every four raka'ts is Bid'ah.

Q. Is the collective dua after every four raka'ts Taraaweeh Sunnat?

A. The collective dua after every four raka'ts Taraaweeh is Bid'ah.

Q. What should the Masbooq do when the Imaam performs Sajdah Sahw?

A. The Masbooq (the one who has missed a raka't or more) should join the Imaam in the

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two Sajdahs, but not in the Salaam. He should not make the one Salaam.

Q. If the Masbooq joins the Imaam after he had made Sajdah Sahw, should he make Sajdah Sahw at the end of his Salaat?

A. No, he should not perform Sajdah Sahw.

Q. The Mufti of Darul Ifta of Leicester, U.K. gave a fatwa saying that the dua, Radhiyallahu anhu, may be said for even a non-Sahaabi. Is he right?

A. He is wrong. The Darul Ifta of Leicester's mufti is short-sighted and lacks experience and sufficient expertise, hence he applied his personal opinion erroneously to the issue. The supplication *Radhiyallahu anhu* is regulated by *Urf (custom)*. In our *Urf* it is used exclusively for the Sahaabah. Yes, it was used in the early ages of Islam for even the Taabi-een. But in our day this supplication should not be used for anyone other than a Sahaabi.

These new-breed muftis of today have no beneficial activity, hence they indulge in nonsensical issues which are of no practical value, and which only add to the terrible confusion in the Ummah caused by the liberal molvis who have drifted from the Sunnah. Yet there are numerous issues of suffering, fisq, fujoor, bid'ah and even kufr rampant in the Ummah. But they act like 'dumb shayaateen' regarding vital issues concerning the Imaan and Akhlaaq of the people.

Q. A relative whose income is haraam went on a fishing trip. Is it permissible to eat the fish he presented to me?

A. Give the fish to some poor person. In view of his haraam income, the effect will be on the fish and whatever he serves, and this will be detrimental for one's spirituality.

Q. A person has broken his oath. What should he do?

A. The penalty (Kaffaarah) for breaking an oath is to feed ten poor Muslims, each one two meals. If one wishes to pay the penalty with money, it will be

permissible. Each one of the ten should be given the Sadaqah Fitr amount. If the person himself is poor and cannot afford to feed ten persons, then he has to fast three consecutive days – one day after the other.

Q. Who is the rightful guardian of the mayyit or his son or his brothers?

A. The Wali of the mayyit is his son. He has jurisdiction over the mayyit of his father.

Q. Can eardrops be applied whilst fasting?

A. It will break the fast.

Q. In regions where there is no Isha' time since Fajr time commences immediately after Maghrib time, when should Isha' be performed?

A. They should perform Isha', then Fajr although according to some Ulama, Isha' is not Fardh for them.

Q. I want to go for Umrah. Will my 13 year old son be a valid mahram for me?

A. Your 13 year old son is too young to act as a mahram on a journey. In fact, you will have to care for him.

Q. Some people even if they can stand to perform Salaat, out of laziness sit on chairs. Will their Salaat be valid?

A. There is no option to perform Salaat on chairs. If a person is able to stand, and make Ruku and Sajdah, then Salaat on a chair will not be valid. If a person is unable to stand but can sit on the ground and perform Salaat, then too, Salaat on a chair will not be valid.

Q. Are the Khawaarij kaafir?

A. No, we do not consider the Khawaarij kaafir. They are deviates.

Q. If there is no other hafiz but one who cuts/shaves his beard, should he be allowed to lead the Taraaweesh Salaat?

A. It is haraam to appoint a clean-shaven faasiq or a shaitaan who cuts his beard to lead the Taraaweesh even if he is a haafiz. If there is no one else able to recite the whole Qur'aan, Taraaweesh should be performed with the short Surahs.

Q. Is it compulsory to become bay't to a Sufi Shaikh?

A. In today's age one should never make haste with bay't because almost all the sheikhs who claim to be Sufis are fakes and cranks. There are no genuine Sufi Shaikhs. They are all mercenaries and frauds. They have convoluted Tasawwuf. In fact they have not even entered into the Path of Tasawwuf nor have they perceived its fragrance from even far off.

Q. Is there any merit in inviting friends and relatives for meals when a baby is born?

A. There is no Islamic function to be held when a baby is born. All such functions are bid'ah.

Q. Is it permissible to attend a family function held by one's parents when non-mahram relatives will also be present? What should one do if one's parents invite one?

A. It is not permissible to respond to the invitation when non-mahrams will also be present. Even if they sit in separate rooms, they are bound to clash when entering and leaving the house, etc.

Q. Does the wife have the right to tell her husband not to bring his male friends to the house? The house is small, hence she is unable to observe purdah correctly.

A. In a situation where the wife's Hijaab will be compromised, she is entitled to tell her husband not to bring his male friends to the home. In fact, it is incumbent for her to insist that they should not come to the house in view of the great inconvenience of correctly observing Hijaab.

Q. When an English translation of the Qur'aan is read, should one begin with Ta-awwuz?

A. Ta-awwuz is necessary only when making Tilawat, not when reading a translation.

Q. How should Hifz jalsahs be conducted. Nowadays there is much waste taking place.

A. Jalsahs have become diseases in our community. These are functions of riya and israaf. Jalsahs have attained bid'ah proportions and should be totally abandoned. Even Hifz jalsahs should not be convened.

McDONALDS, ETC.

Q. Are McDonalds products halaal? They are certified by the MJC.

A. MJC certification is sufficient to confirm the HARAAM status of McDonalds. McDonalds and all the other similar restaurants such as KFC, Nandos, etc. are all haraam carrion sellers. All their chicken and meat are certified by the Carrion mob -- SANHA, MJC and the rest of the cartel. If you want to ruin your Imaan and come within the precincts of kufr, then devour the diseased rot which the haraam mob of carrion certifiers certify.

VANKER- NOT A MEMBER

In The Majlis, Vol. 24 No. 2 it was Mentioned that Molvi Vanker, the Imaam of the Umlangha Musjid in Natal is a member of Jamiatul Ulama KZN. The Jamiat KZN informs that this bid'ati molvi who sways like a pendulum to all sorts of baatil persuasions is not a member of the Jamiat.

Q. If the Imaam recites the Iqaamah, where should he stand?

A. If the Imaam recites the Iqaamah, he should stand on the spot where he will be leading the Salaat.

Q. Is it permissible to use rescue remedy. It is a calming balm which parents use to put children to sleep, etc.

A. The 'calming medication' is not permissible. It is an intoxicating substance, hence not permissible. In some places they give their children some opium as 'calming medication'. This is haraam. The rescue remedy is the same.

Q. What must be done when naming a newborn baby? Please explain step by step.

A. There is no function/ceremony for naming the baby. On the seventh day, the baby should be called by a name. Besides the recitation of the Athaan and Iqaamah and shaving the

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Q. The following fatwa appears on *darulifta deoband* website. Is it correct?

Question # : 62258

Can we treat a video or photo as an evidence against or for any person in order to prove him guilty or not? If so, then video, photo must be allowed. As you know that videos, photos and many other things preserve events in a real time, i.e. when it happens. So, to know the truth, these techniques are extremely helpful to deliver justice. Islam wants justice to be revealed at any cost and there must not be even an iota of injustice to anybody. In fact these techniques help us to know the truth. A person can not lie if he or she knows that his or her video or photo is taken and can be produced in a court. Like for example I have a shop which has video camera in it. so if somebody attempts to steal, his activities are captured by camera. So, is it allowed in Islam to produce that as an evidence against the thief in a court?

If it is allowed then photography and videography must be allowed in Islam.

PICTURES – AN ERRONEOUS FATWA

If not then why?

Answer : 62258

Generally, photography and picture making is unlawful and haraam, Hadith sternly warns about it. However, in the light of other provisions, the Ulama allowed it at the time of need, such as for Identity Card, PAN card, Aadhar Card and other documents. Allamah Sarkhisi, may Allah have mercy upon him, writes:

‘If there is a need for a person to use a weapon on which are pictures, then there is nothing wrong in using it.’

Hence it shall be allowed to make video or take photograph of the activity of theft, violence, or any other event out of need for justice (i.e. it is feared that if it is not done then someone’s right shall be lost). However, it shall be unlawful to make video or take photograph unnecessarily and for show in each case.

ANSWER

The fatwa of Darul Uloom Deoband on the permissibility of video and the like as evidence to prove guilt and gain a conviction is

incorrect. It is in fact injustice in terms of the Shariah because a conviction is gained without Shar’i evidence. The honourable Mufti did not apply his mind correctly. Whilst a haraam act could be availed of in dire need, the need in this case is not dire.

Furthermore, this type of ‘evidence’ abrogates the Shariah’s explicit rule of evidence which stipulates *shahaadat* (testimony by uprighteous human beings). Pictures regardless of the method of production can be doctored to implicate innocent people. All ways of securing evidence by technological means are not valid in an Islamic court.

Justice ‘at any cost’ as the questioner says, is not justice in Islamic terms. Justice is justice as ordained by Allah Ta’ala. Three pious, truthful males witnessed a couple committing fornication. After they reported the crime, a fourth pious male could not be found to testify. All three will be flogged 80 lashes each, and the Qur’aan brands them as ‘liars’, yet they have 100%

certitude regarding the crime they had witnessed. In addition they had videoed the entire act of zina in progress.

A pious man having personally witnessed a theft, reports the thief. Since only one person testifies, the thief cannot be convicted although the witness has 100% certitude regarding the crime. If a trader testifies in an Islamic court that the thief has stolen his property and he presents video pictures as evidence, the Islamic court will not convict the ‘thief’ regardless of the trader’s right having been usurped. Two pious male witnesses are incumbent to secure a conviction. Thus, the honourable Mufti of Deoband has grievously erred in his view which elevates video to *shahaadat*, and which abrogates the Shariah’s law of evidence based on *Sareeh Nass*.

The text of Allaamah Sarakhisi (Rahmatullah alayh) does not support the opinion of the honourable Mufti. This basis for the Mufti Sahib’s view is erroneous. The example of a sword with pictures engraved on it, is not an issue

of *shahaadat*. It does not interfere with any law of the Shariah. On the contrary, it is based on the principle of *dire needs legalize prohibitions*. This principle is a temporary concession applicable to a case of dire need. It does not halaalize the haraam for all time. It does not provide a blanket permission for all and sundry to indulge in the haraam act which is legalized temporarily for a specific case.

The reasoning of Darul Uloom on the basis of what Allaamah Sarakhisi says is baseless. The issue stated by Allaamah Sarakhisi does not apply to the utilization of haraam pictography for the purpose of evidence in a court. Using a sword on which a picture is engraved will be permissible if there is no other sword / weapon available with which to fight the enemy.

Assuming there is a dire need for camera surveillance, then whilst such surveillance will be permissible, the pictures will not be evidence in an Islamic court and a conviction will not be achieved by it.

BOOTLICKING OF THE INTERFAITHERS

Muslims who participate in interfaith functions / conferences are expected to bootlick their kuffaar counterparts, and this is precisely what they have to offer to the priests, reverends and pundits who are in charge of the interfaith movement. The Muslim participants acquit themselves disgracefully with their obsequious attitude.

These Muslim participants have to listen to the presentation of kufr and to display tolerance for all the doctrines of kufr and shirk which are aired at the interfaith meeting. They are not allowed to proclaim the Da’wat of the Deen in the manner the Qur’aan Majeed commands. Da’wat demands straight talk which leaves not the slightest ambiguity regard-

ing the truth of Islamic Tauheed and the falsehood of all other religions.

The example of Hadhrat Nabi Ibraaheem (Alayhis salaam) has to be incumbently adopted when presenting the Deen. In this regard, the Qur’aan Majeed states:

“Ibraaheem said (to his mushrik people): ‘What! Do they (your idols) hear you when you call them or do they benefit or harm you?’ ‘They (the mushrikeen) said: ‘In fact, we found our forefathers doing so.’ (Ibraaheem) said: ‘What! Do you see what you are worshipping- you and your forefathers? Verily, they are my enemies except Rabbul Aalameen (Who is my Friend).’”

The Da’wat of the Am-

biya and of the genuine Ulama of former times was devoid of bootlicking. Their talk was straightforward and to the point, viz. what you are believing is false, and Islam is the only truth. Islam is the sole repository of salvation. The votaries of false religions are our enemies.

The bootlicking accommodation which the Muslim participants present is tantamount to kufr. Interfaith exercises and stunts are haraam. Imaan cannot be trifled with by placing all religions on par with Islam. This is a binding requisite of the kuffaar interfaith movement designed to undermine and destroy Islam. All bootlickers have fallen into this snare of the enemies of Islam.

WOMEN DRIVING

A Brother justifiably laments:

I would like to draw your attention to the fact that *The Majlis* has on numerous occasions mentioned that it is not permissible for Muslim women to drive. However, despite this clear prohibition, we see many many Muslim women who drive and don't consider it to be wrong. Even their male relatives find this haraam practice acceptable.

My great concern is that many ulema have their female family members that drive and many of these women have been driving for many years. This most definitely sends out a wrong message to many ignorant Muslims. One particular very notable example is that of a very sen-

ior and prominent aalim. This aalim has many daughters and almost everyone of them drives, and many have been driving for years. He is a prominent ameer of the tabligh jamaat in our country.

A person like myself who wholeheartedly believes and accepts that it is not permissible for women to drive, when I mention this to a Muslim, I am ridiculed and insulted. One of the things mentioned about myself is: *"Who the hell are you to say that women are not allowed to drive when moulana so and so got so many of his daughters driving ..."*

Please address this issue on your platforms as much as you can as this is undoubtedly one of the great-

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THE BOUNTIES OF ALLAH

Allah Ta’ala, Our Creator, is aware of our needs. All His bounties and favours (*Ni’maat*) have been designed by Him for our benefit. The fruit and vegetables created by Allah Ta’ala are full of health benefits. The kuffaar experts who have researched these bounties are more aware of the health benefits than Muslims.

The health benefits of fruit and vegetables will be acquired only if these are not neutralized by ingratitude to Allah Ta’ala. When the Muslim displays ingratitude, Allah Ta’ala snatches away the benefits and even the bounties. He says in the Qur’aan Majeed:

“If you are grateful, I shall most certainly increase (My bounties) for you. And,

If you are ungrateful, then (know) that verily, My punishment is severe.”

Ways of neutralising the health benefits of fruit

and vegetables

- Sin and transgression
- Consuming haraam and mushtabah food
- Consuming Carrion and the plethora of ha-laalized meats and chicken products
- Processed foods laden with chemical poisons
- Over-eating
- Eating junk ‘food’ such as the muck served by fast food outlets.

APPLES

- Protects your heart.
- Prevent constipation.
- Prevents diarrhoea.
- Improves lung capacity.
- Cushions joints.

ALOE VERA

- Protects cancer tumours.
- Control blood circulation.
- Heals physical and radiation burns.
- Ends constipation.

ARTICHOKES

- Aids digestion.
- Lowers cholesterol.
- Protects your heart.
- Controls diabetes.

- Protects against liver damage.

AVOCADOS

- Battle diabetes.
- Lower cholesterol.
- Helps stop strokes.
- Control blood pressure.
- Smoothen skin.

APRICOTS

- Combats cancer.
- Controls blood pressure.
- Saves your eyesight.
- Shields against Alzheimer’s.
- Slows aging process.

BANANAS

- Protect your heart.
- Strengthen bones.
- Control blood pressure.
- Block diarrhoea.

BEANS

- Prevent constipation.
- Help haemorrhoids.
- Lower cholesterol.
- Combats cancer.
- Stabilize blood sugar.

BEETS

- Controls blood pressure.
- Aids weight loss.
- Strengthens bones.
- Combats cancer.

- Protects your heart.

BLACKBERRIES

- Prevent Parkinson’s disease.
- Help haemorrhoids.
- Lower cholesterol.
- Combats cancer.
- Stabilize blood sugar.

BROCCOLI

- Strengthens bones.
- Saves eyesight.
- Combats cancer.
- Protects your heart.
- Controls blood pressure.

CABBAGE

- Combats cancer.
- Prevents constipation.
- Promotes weight loss.
- Protects your heart.
- Helps haemorrhoids.

CANTALOUPE (MUSKMELON)

- Save eyesight.
- Controls blood pressure.
- Lowers cholesterol.
- Combats cancer.
- Supports immune system.

CARROTS

- Save eyesight.
- Protect your heart.
- Prevent constipation.
- Combats cancer.
- Promote weight loss.

CAULIFLOWER

- Protects against Prostate Cancer.
- Combats Breast Cancer.
- Strengthens bones.
- Banishes bruises.
- Guards against heart disease.

CUCUMBERS

- Skin health.
- Healthy hair.
- Cancer prevention.
- Mosquito repellent.

DATES

- Diabetes control.
- Liver protection.
- Kidney protection.
- Promote weight loss.
- Combats cancer.

GARLIC

- Lowers cholesterol.
- Controls blood pressure.
- Combats cancer.
- kills bacteria.
- Fights fungus.

GRAPEFRUIT

- Protects against heart attacks.
- Promotes Weight loss.
- Helps stop strokes.
- Combats Prostate Cancer.
- Lowers cholesterol.

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DIGITAL PICTURES

Q. I want you to know that despite all your efforts in refutation of digital pictures being permissible, the U.K internet morons are trying very hard to discredit your view and the many other views of other great Ulema who believe that all pictures of animate objects are haraam. These fitnah-makers are trying to paint Deobandis with one broad stroke as if Mufti Taqi Usmani Sahib and his brother Rafi Usmani Sahib are the sole authority of Darul Uloom Deoband.

They are using the following fatwa along with Mufti Taqi and Rafi Usmaani's fatwa of permissibility. What is Darul Uloom Deoband's view regarding digital and television pictures?

The fatwa of Darul Uloom Deoband which they are using states:

“Some ulama hold photographic imaging, video

imaging and the like to be forbidden while others say that today’s digital photography is not that photography which is impermissible in Islam, hence digital photography is not Haram.

Therefore, we say it is better to avoid all kinds of photographic and video imaging. And also it should not be used for Tablighi Islamic purposes.”

ANSWER

The conflict between Haqq and baatil will continue until the end of the world. Allah Ta’ala has created this dunya to be the arena for this conflict. It is an ongoing process. In this era there is a glut of ulama-e-soo’. According to the ulama-e-soo’, pictures produced by modern technology such as video and digital pictures are not pictures, but are reflections. Every person whose brain is in the state of equilibrium can understand that

this argument is moronic. It is an insult to intelligence to claim that a picture is not a picture simply because of method of production. If a picture is drawn or painted it is a picture, but if it is produced by modern technology then it is not a picture! Only ulama-e-soo’ with convoluted brains are capable of making a mockery of their intelligence by presenting such absurd and stupid arguments.

Furthermore, the evils on the basis of which the Shariah has banned pictures of animate objects are infinitely magnified more than the pictures drawn by hand or brush. The current time is the worst age of immorality, pornography, sexual perversion and the like, and all of this moral filth and corruption are primarily disseminated to the world by means of pictography of the modern kind.

The Mujlisul Ulama

has published five books explaining in detail the colossal error of those molvis who have either failed to understand the simple issue of digital pictography or who are deliberately feigning stupidity for ulterior nafaasani objectives. Hitherto, all the legalizers of haraam pictures have miserably failed to respond with rational Shar’i arguments to refute our dalaa-il. Utterly bankrupt in the sphere of dalaa-il, they scrape the barrel of *jahaa-lat* by proffering names of molvis and sheikhs who maintain permissibility purely on the basis of their opinion unsubstantiated by Shar’i proofs.

Mufti Taqi and Mufti Rafi Usmani no longer represent the Maslak of Deoband. With their liberalism, they have rendered themselves *person’a non grata* from the Shar’i perspective.

The aforementioned ‘fatwa’ issued by the other Madrasah in Deoband is a watered down, fence-sitting opinion. It is not the

Fatwa of Darul Uloom Deoband. The Fatwa of Darul Uloom Deoband is *still* a strict prohibition. There is no Shar’i substance in the opinion of Darul Uloom Waqf. It is highly erroneous to aver that “*it is better to avoid all kinds of photographic and video imaging*”. It is not ‘better’, it is Waajib since all forms of pictures of animate objects are Haraam. The molvis and sheikhs of this age have lost the Path – Siraatul Mustaqeem, hence all these bootlicking corrupt ‘fatwas’ of the nafs.

Anyone interested to know the truth, should read the books of Mujlisul Ulama of S.A. on this issue.

===== Darul Uloom Waqf Deoband is not the original Darul Uloom Deoband. This is another Madrasah which had broken away from the main Madrasah. Furthermore, even this fatwa clearly says that video images should not be used for tabligh and Islamic purposes.

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They have drifted far, very far from the Shari-ah. The person whom you describe as an 'Aalim', is not an Aalim. He is a molvi. Every molvi is not an Aalim. If he was an Aalim, he would not have moronically reprimanded you for stating the Haqq.

The Alim says to me that although he did not agree with the views of others, they are very senior ulama and from august institutes who have proof for their view. I won't understand as a layman. There are many instances of difference in opinion which I will not understand. He says this is his way. He explains his view and that is it but he won't argue, criticise others and watches his tongue and I should do the same.

Answer: His view is not the Sunnah for adoption. The 'seniors' and the 'august institutions' he referred to are plodding the path of baatil. They have no Shar'i proof for their haraam convoluted views on issues for which the Shariah has clear-cut rulings. But these devi-

ates present obscurities and stupid arguments to hoodwink laymen. You have no obligation to follow his way.

To explain to me differences he cited numerous issues. I cannot recall all now but some are:

1. In Fataawa Mahmoodiyya (I think that was the reference) short term insurance is permissible.

Answer: Even if Fataawa Mahmoodiyyah says that 'short term' insurance is permissible, it remains haraam. The fatwa is erroneous. They should not just cite Fataawa Mahmoodiyyah. They should negate the Shar'i arguments on the basis of which insurance is haraam. They should present their Shar'i dalaa-il for claiming that any type of insurance is halaal. All forms of insurance are haraam.

2. In Bukhari Shareef it appears that Imaam Saheb says that if the male satr is covered it is sufficient. So technically wearing a jockey will suffice. But not all agree with this view.

Answer: This is the type of haraam view which

deviate molvis dig out and publicize. With such obscure narrations they seek to cancel the fourteen century Fatwa of the Math-hab. The million of Hanafi Fuqaha were all aware of the existence of this narration, but they maintained that the Satr is from the navel to the knees. Now, were all the great Fuqaha morons, whilst the jaahil molvi of today who dug up this narration, a great Mujtahid?

The molvi is not a mujtahid. He has no right to unearth an obscure narration and submit it to his baatil opinion to fabricate a rule which militates against the fourteen century Fatwa of the Deen. The job of the muqallid is to follow the rulings of the Math-hab. Thus, if any moron so-called Hanafi molvi today seeks to justify wearing a 'jockey' which exposes the Satr, then there will be ample justification for branding him an agent of Iblees and a mudhil.

3. In the Shafi kitaabs the beard can be shortened less than 1 fist length but cannot be shaved.

Answer: This is baseless. The claim is false. The Shaafi' Math-hab is the strictest regarding the beard. According to the Shaafi Math-hab, even if the beard grows down to the waist, it may not be cut. The claim that it can be shortened less than a fist length is a satanic falsehood. We have written two books on this issue in refutation of the morons who make this haraam claim.

4. In some view (cannot remember the reference) masah of foot can be done and also something of wetting the ears.

Answer: This is the type of view which expels a man from the fold of Islam. Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh) of the 9th century, as well as other Ulama say: *"Whoever takes (as daleel) from the rarities (obscure, isolated views) of the Ulama, verily, he has made his exit from Islam."* There is even a view that Fir'oun died with Imaan. Shall we now say that Fir'oun was not a kaafir? And a view that Nabi Isaa (Alayhis

salaam) had died. Only deviates who are the victims of shaitaani influence unearth such obscurities to undermine Islam. The jaahil agents of Iblees, shamelessly cite such *mardood* views despite being aware of the 14 century view of the Math-hab.

5. Numerous other instances of our Senior ulama and Sheikh of Hadith of India, etc. who give permissibility of photography and other issues.

Answer: There is not a single one among our Seniors who had ever stated that photography of animate objects is permissible. Those who make this dastardly claim are confounded liars. It is only in the present time that molvis such as Mufti Taqi, who has deviated from the Ijmaa'i ruling of our Akaabireen and of the Fuqaha of the entire Ummah of all Math-habs, who claim that picture-making is permissible. Such molvis have lost their credibility. Their dalliance with the riba banks and their associa-

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THE EFFECT OF THINGS

Question: Is it permissible to keep as a trophy the stuffed head of a wild animal? A Maulana says that it is permissible since it is not a picture.

Answer: The fatwa of a Mufti is not necessary for such a simple issue. In a matter of this kind, your heart is a sufficient Mufti. Rasulullah (Sallallahu alayhi wasallam) said: *"Seek a fatwa from your heart."* One only requires sincerity and to be concerned with the truth. Then the directive will be inspired into the heart with clarity by Allah Ta'ala.

Even if the stuffed head is not a drawn or photographed or a digital picture, the Mu'min's intelligence dictates that for whatever evil Allah Ta'ala has prohibited pictures of animate objects, such evil

exists manifold and in a magnified state in stuffed heads of animals. Such images are akin to idols.

Furthermore, the animal's stuffed head will exercise an undetectable *athr* (effect/influence) on the house and the members of the household. It invites the shayaateen, expels the Malaikah of Rahmat and exercises effects of animality which subtly pervade its surroundings. The skins of all animals beside the pig, when treated and all moisture is expelled will be taahir (pure/paak). It is permissible to use such skins as musallas on which to perform Salaat. However, despite the permissibility, Rasulullah (Sallallahu alayhi wasallam) forbade sitting on the skins of wild animals. Surely, there is valid and good reason un-

derlying this prohibition. Apart from the Fiqhi category of the prohibition, at least there is a moral obligation to uphold this prohibition and not to sit on the skins of wild animals.

The reason for this prohibition is quite clear. There remains the effects of bestiality in the skins and this will be transferred to the person sitting on these skins. Once when a Buzrug passed by a village, the people brought an earthenware jug with water to him. The water was quite hot. They explained that regardless of seasons, whenever the jug was filled with cold water, it would quickly heat up. The Buzrug asked of the source of the clay from which the jug was made. They said that the clay was from the precincts of a grave. The

Buzrug told them to leave the jug with him overnight.

The next morning when they came, they found the water was cold. They were mystified. The Buzrug explained that the inmate of that grave was undergoing severe punishment with fire, and this had an effect on the surroundings. Thus, the effect of the figure was in the clay from which the jug was made, hence the heat was transferred to the water.

During the night, the Buzrug had made prolonged dua of *maghfirat* (forgiveness) for the inmate of the grave who was being punished. Allah Ta'ala accepted his dua and the punishment was terminated. Thereafter the water in the jug always remained at the normal temperature.

Imam Abu Hanifah (Rahmatullah alayh) had a material/fabric shop. Once a young man entered and as he was about to sit on a chair, Imaam Abu Hanifah (Rahmatullah alayh) said: "Young man, do not sit on that chair. A lady had just now vacated it." The effect of *ghair mahramiyyat* was still in the chair and this can exercise a morally harmful effect on a man occupying it soon after the woman had vacated it.

The Rahmat of Allah descending on the grave of a Buzrug benefits all the graves in the nearby surroundings. There is an effect in everything. There are moral and spiritual harms and dangers in the writings and presence of fussaag, fujjaar and kuffaar, and conversely there is great benefit in the works and presence of the Sulaha.

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tion with fussaah, fujjaar politicians have vermiculated their brains. Therefore, they disgorge stupidities in order to legalize and halaalize what is unanimously haraam. They have rendered themselves *person'a non grata*. They are among the mudhilleen about whom Rasulullah (Sallallahu alayhi wasallam) had expressed so much fear for his Ummah.

6. There were other issues such as viewing the full female form when going to see a woman for marriage. I cannot recall who he said the reference was.

Answer: Yes, there is a

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view somewhere on Mars or Pluto that with the intention of marriage a man may view the woman stark naked without even a bikini. The molvi who mentions this view should be crucified, and when he perishes, his grave should be filled with rocks and thorns, not sand. He is a confirmed and a confounded agent of Iblees, hence he has the audacity citing this stupid view as a valid difference of opinion.

In a nutshell he says he does not agree with people's views but they have their proof. He does not say anything as he does

not want to think bad or ill off others and I should also be cautious. I am a layman. What on earth do I know how to understand or to interpret a Hadith so I cannot make sense of these references.

Answer: The molvi is a blatant liar. Those whom we have branded as agents of Iblees do not have a single valid Shar'i proof for their haraam views and halaalization of haraam. For example, the local *maajin* (moron) mercenary muftis, present as their 'proof' Mufti Taqi for permissibility of television and pictures. They are too stupid to

present even stupid arguments as Mufti Taqi presents for halaalizing pictures. They make blind and stupid taqleed of Mufti Taqi in any view which appeals to their nafs. They have absolutely no Shar'i proof. Therefore do not become befuddled by the molvi who proffered the advice to you.

While you as a layman may not present your personal opinion, you may cite the fatwa/opinion of the Aalim of Haqq whom you follow.

In fact maybe if he was senior and academically

strong with insight he would be able to understand the Hadith and context of these issues better. He is an ustaad in a small Darul Uloom. In fact, I told him if he was senior, he would have referred these issues to more senior ulama they will explain these to him in proper context. Anyway there must be a proper explanation for it which he does not know. I am not carried away by all this.

Yes, the Haqq stands out bright and shining, and the multitude of Ulama-e-Soo' will not succeed in their satanic mission to undermine Islam. Allah Ta'ala is the Protector of His Deen.

A BAATIL FORUM OF FISQ, FUJOOR AND KUFR

Please comment on this new forum:

Below are a couple of links summarizing a forum that was recently held in Abu Dhabi, UAE regarding promoting peace in Muslim societies. It was setup at a government level with ministers attending and it was presided by Shaykh Abdullah Bin Bayyah of Mauritania. The unfortunate elements in the forum were:

1) Inclusion of modernists, secularists in the panel. I could only see Mufti Rafi Usmanis name from Pakistan as the only deobandi scholar - not aware if he attended or gave a speech because I didn't watch the forum or the pictures however his name and picture was on the advertisement poster.

2) Even female speakers were invited on stage to give speeches.

3) Statements such as bay't is an idiotic ideology and Khilafah is not compulsory in Islam.

4) Inclusion of Qadiani representatives in the panel. <http://m.thenational.ae/uae/heritage/peace-must-be-path-for-muslims-abu-dhabi-forum-hears>
<http://www.wam.ae/en/news/emirates-arab-international/1395304834422.html>

COMMENT The evil of this forum is self-evident.

A Muslim in possession of sound *Aql* can readily understand the evil of this forum of fisq, fujoor and kufr. Such functions are all part of the prelude to Qiyaamah. Baatil will be on the increase. Daily new *fitan* are unravelling. Islam is become stranger by the day to even the molvis and sheikhs. Islam has truly entered the phase of its existence predicted by Rasulullah (Sallallahu alayhi wasallam) in the fol-

lowing Hadith:

"Islam began ghareeb (forlorn, friendless and shunned). Soon shall it return ghareeb. Glad tidings (and congratulations) for the Ghuraba (i.e. those who are holding on to the Deen)."

About the *Ghuraba*, Rasulullah (Sallallahu alayhi wasallam) further said: *"Then there will dawn a time when holding on to the Deen will be like holding a burning coal."*

WOMEN DRIVING

(Continued from page 6)

est *fitnas* of our age."

RESPONSE: Greater fitnah than the lewd women driving are these fraud maulanas and ameers who masquerade as guides of the Deen whilst they are controlled by Shaitaan. They present deceptive satanic arguments to justify the haraam practice of females driving and of females travelling without mahrams. They are comfortable when their wives and daughters prostitute themselves. They are bereft of the slightest iota of shame. They and their womenfolk.

The situation is not going to improve. We are living in *Aakhiruz Zamaan*, hence the fitnah as described by Rasulullah (Sallallahu alayhi wasallam) will spill like a cut string of beads. If the string is cut, the beads will

scatter helter skelter, and this is precisely the style of fitnah scattering in the Ummah. The initiators of numerous *fitan* are the molvis who are trampling on the Shariah and presenting shaitaani cover and justification for their haraam shenanigans.

The maulana who condones his daughter/wife to drive is a *dayyuth* of the worst order. If he is unable to control and forbid them from their evil fisq and fujoor, he is supposed to sever ties with them. But, far from displaying *Bugdh fillaah* (animosity / anger for the sake of Allah), they court the Wrath and Curse of Allah Azza Wa Jal by presenting a license for the haraam activities of their wives and daughters.

The only thing concerned Muslims can do is to state the Haqq. The end result is decreed by Allah Ta'ala.

U.K. GRAVEYARD QUESTIONS

This question relates to the re-use of old Christian graveyards. The graves in the old Christian graveyards were generally laid out facing East unlike the Muslim graves in the UK that are laid out facing Qibla which is South East as seen in the photo below.

The procedure for reuse involves the removal of most of the old Christian tombstones and headstones. Some tombstones cannot be removed as they are either protected or the family members have not given permission as can be seen in the photo above.

The fully decomposed remains of the old Christian graves are not disturbed and remain at the original depth. New burials then take place above at shallower depths.

Are we allowed to do the following?

Burial on top of decom-

posed Christian remains with the correct Qibla orientation as the above photo.

Burial on top of decomposed Christian remains using the same space as the previous Christian graves facing East.

Ruling for a) and b) above if there is a dire shortage of burial space.

Ruling for a) and b) above if there is available Muslim burial space in close proximity but not the same town. In this instance what would be regarded as close proximity?

Are we allowed to reserve graves – a specific spot in a graveyard for burial?

Are we allowed to make advance payment for graves – a right of burial at a graveyard but in no specific spot?

Are we allowed to do burials in concrete chambers (bottom, sides and top) if

there is no difficulty with ground conditions?

Are we allowed to do burials in concrete chambers (bottom, sides and top) if there is a requirement by the local authority due to ground water issues or unstable ground? If allowed should we place soil in the chambers?

ANSWERS

(1) Remember one rule which is a principle which you could apply generally. In normal circumstances it is not permissible to divert from the Sunnah method of an act. A diversion will be valid and permissible only if circumstances compel it. It is always Waajib (obligatory) to adopt the Sunnah method.

Burying in an old Christian graveyard is not permissible if there is an

(Continued on page 10)

Diabetes 'can be reversed'

Cutting calories and exercise can turn Type 2 around

Type 2 diabetes can be reversed in just four months by cutting calories, exercising and keeping glucose under control, a trial has shown. Although the condition is considered to be chronic, requiring a lifetime of medication, Canadian researchers proved it was possible to restore insulin production for 40% of patients.

The treatment plan involved creating an exercise

regime for each trial participant and reducing calories by between 500 and 750 a day. The participants also held regular meetings with a nurse and dietician and continued to take medication and insulin to manage their blood sugar levels.

After four months, 40% of patients were able to stop taking their medication because their bodies had begun to produce adequate amounts of insulin again.

The researchers at McMaster University in

Ontario, Canada, said the programme worked because it gave the insulin-producing pancreas "a rest".

"The research might shift the paradigm of treating diabetes from simply controlling glucose to an approach in which we induce remission and then monitor patients for any signs of relapse," said the study's first author, Natalia McInnes.

"The idea of reversing the disease is very appealing to individuals with diabetes. It motivates them to

make significant lifestyle changes.

"This likely gives the pancreas a rest and decreases fat stores in the body, which in turn improves insulin production and effectiveness."

Type 2 diabetes occurs when an individual does not produce enough insulin, the hormone that allows cells to absorb glucose into the blood or when the insulin produced does not work properly.

As a result, blood sugars build up in the body and the cells do not receive the

energy they need. Over time type 2 diabetes can lead to damage to the blood vessels, nerves and organs and trigger kidney disease and blindness. It also increases the risk of a heart attack and stroke.

Naveed Sattar, a professor of metabolic medicine at the University of Glasgow, said: "We know now that intensive diet changes - with calorie restriction over a few weeks to months can reverse diabetes in many patients but what we need to determine are ways to keep the weight off." - ©The Daily Telegraph

SALAAT – A FATWA OF MISGUIDANCE

Please review the following fatwa by a prominent Mufti:

Question

Aslam o alaikum, I'm a student and I pray duhur in my university timings. The congregation starts at 1:30. My new semester teacher wants to change the timing of the class and that will clash with my congregation timing. I asked him not to do so, but he insists. Is it allowed for me to leave the congregation and then pray on my own after the class or not? Can you please provide some shariah evidence that I may convince him?

Answer

In the Name of Allah, the Most Gracious, the Most Merciful.

As-salāmu 'alaykumwa-rahmatullāhiw barakātuh. If your teacher does not facilitate for you to per-

form salaah in congregation, you will be excused to perform salaah by yourself after the classes." (End of fatwa)

I always understood that if one wishes to meet Allah as a Muslim on the Day of Judgement as a Muslim he should perform Salah in the Masjid and according to certain Sahabah (Radiallahu Anhum) Salah without Jamaat is no Salah at all. In addition, Salah with Jamaat can only be missed if there is a valid excuse such as fear or illness.

How then can the Mufti lower the standard and assert publicly that it is permissible to perform Salah individually to acquire dunya knowledge in the den of zina, i.e. a university. Please clarify if this is a baatil view or not.

ANSWER

Muslims have made the

Deen subservient to the dunya, and even subservient to haraam worldly pursuits. The Deen has become a hobby and a secondary activity which Muslims have made the handmaid of secular and material objectives. That is precisely why Allah Ta'ala has imposed kuffaar domination on the Ummah.

In the eyes of even the Ulama who are supposed to be the Heirs and Representatives of Rasulullah (sallallahu alayhi wasallam), Salaat is of secondary or even lesser importance. This is tantamount to *Istikhfaaf* with the Deen, and this is an act of kufr. The Muftis of today lack the ability to apply their minds constructively to uphold the Deen. They generally seek baseless loopholes and produce untenable arguments to ensure that the Deen re-

mains subservient to worldly objectives.

Can you imagine the Sahabah abandoning Jamaat Salaat for secular studies imparted in a haraam university in a haraam immoral environment which is rife with zina?

The one who professes to be a Muslim yet accepts to forgo Jamaat Salaat on the instruction of a faasiq/ faajir secular teacher should examine his Imaan. The Mufti who has issued the haraam fatwa is a moron to say the least. He treats the Deen lightly, yet he is supposed to be aware that Rasulullah (Sallallahu alayhi wasallam) said:

"This dunya has been created for you, and you have been created for the Akhirat."

In this temporary worldly abode of trial and misery, there will always be

conflicts between the Deen and the Dunya. This world is the arena for the conflict between Haqq and baatil. The Mu'min is supposed to shun and abandon baatil without batting an eyelid. He does not require a fatwa, especially the type of fatwas issued by today's *maajin* (moron) muftis to understand Haqq and baatil. Rasulullah (Sallallahu alayhi wasallam) said: *"Seek a fatwa from your heart."* Now the heart of a sincere Muslim rebels against a rendition of the Deen to make it subservient to the dunya. How can a genuine Mufti ever advise Muslim students at a haraam institution to forgo Jamaat Salaat. The correct answer / fatwa is: Confound the teacher! Confound the educational brothel! Disobey the shaitani teacher and perform Salaat with Jamaat, and abandon the university.

GRAVEYARD QUESTIONS

(Continued from page 9)

alternative place. Non-Muslims are *mabghoodh* by Allah Ta'ala. That is, Allah's wrath and punishment descend on them. Even after the disintegration of the bodies, the *athar* (effect/impression) of the punishment will be on that specific ground and graves. Burying in such a graveyard is the very last resort. Inconvenience is not a valid factor for burying in graves or a grave-

yard used by Christians.

The presence of the tombstones which may not be removed in terms of the regulations is an added aggravated factor for abstention from burying there. It is also not permissible for Muslims to erect walls around graves.

a) It is not permissible to bury on top of Christian remains. Even if the graves will be faced towards the Qiblah, burial remains impermissible. The only valid

reason which will permit permissibility is the impossibility of finding an alternative place for burying.

b) Not permissible.

c) Dire shortage is not a sufficient ground for (a) and (b). Total impossibility of finding place will render the prohibition permissible.

d) To a greater extent will (a) and (b) not be permissible if space is available in a Muslim graveyard in close proximity, and even if it be in a nearby town. In

fact, even if the Muslim space available is far away in another town which could be reached within the course of the day, then it will be a valid option.

(2) It is permissible to reserve graves if the Qabrustaan is not Waqf for the Muslim community or if the ground for the specific grave/s has not been purchased.

(3) A right cannot be purchased in a Waqf Qabrustaan. In such a graveyard it will be first comes first served. If it is

private land, then a specific spot may be purchased. Buying a mere right is not valid.

(4) No, it is not permissible. Burial in concrete chambers is not permissible. The entire grave should be natural.

(5) If the authorities compel Muslims to bury in such graves, and no other alternative graves are available, then it will be permissible. The grave has to be compulsorily filled with soil.

(Continued from page 7)

GRAPES

- Save eyesight.
- Conquer kidney stones.
- Combats cancer.
- Enhance blood flow.
- Protect your heart.

GREEN TEA

- Combats cancer.
- Protects your heart.
- Helps stop strokes.
- Promotes weight loss.
- Kills bacteria.

HONEY

- Heals wounds.
- Aids digestion.
- Guards against ulcers.
- Increases energy.
- Fights allergies.

KALE

- Lung decongestant.

- Kidney and liver detoxification.

- Increases metabolism.
- Prevents cancer.
- Slows aging process.

LEMONS AND LIME

- Combats cancer.
- Protect your heart.
- Reduce kidney stone.
- Smoothen skin.
- Promotes oral health.

MUSHROOM

- Controls blood pressure.
- Lowers cholesterol.
- Combats cancer.
- Strengthens bones.

MANGOES

- Boost immune system.
- Improves memory.
- Improves eye health.

- Boosts red blood cells.

OLIVE OIL

- Protects your heart.
- Promotes Weight loss.
- Combats cancer.
- Battles diabetes.
- Smoothens skin.

ONIONS

- Reduce risk of heart attack.
- Combats cancer.
- Kill bacteria (bactericidal).
- Lower cholesterol.
- Fight fungal infections.

ORANGES

- Support immune systems.
- Combats cancer.
- Protect your heart.
- Straighten respiration.

- Stroke preventer.

PINEAPPLE

- Strengthens bones.
- Relieves colds.
- Aids digestion.
- Dissolves warts.
- Blocks diarrhoea.

STRAWBERRIES

- Combats cancer.
- Protect your heart.
- Boost memory.
- Calm stress.

SWEET POTATOES

- Save your eyesight.
- Lift mood.
- Combats cancer.
- Strengthen bones.

TOMATOES

- Protect prostate.

- Combats cancer.

- Lower cholesterol.

- Protect your heart.

WALNUTS

- Lower cholesterol.
- Combats cancer.
- Boost memory.
- Protect against cardiovascular diseases.

WATER

- Quenches thirst.
- Combats cancer.
- Conquers kidney stones.

WATERMELON

- Protects prostate.
- Promotes weight loss.
- Lowers cholesterol.
- Helps stop strokes.
- Controls blood pressure.
- Fights dehydration.

PURSUING THE DUNYA IN DEENI GARB

Zulfiqar's haraam shenanigans

According to the Hadith of Rasulullah (Sallallahu alayhi wasallam), among the Signs of Qiyaamah is the pursuit of the dunya with the *amal* of the Deen. To gain worldly and nafsani objectives, an outer deeni veneer will be presented. The following is an 'i'tikaaf' form of peer Zulfiqar which those desiring to participate in his mass i'tikaaf merry-making function have to submit:

رجسٹریشن نمبر

2017 رجسٹریشن فارم

Registration No. I'tikaaf Registration Form 2017

Name نام

Place of birth ولایت

Identity No. شناختی کارڈ نمبر

Age or date of birth عمر یا تاریخ پیدائش

Address پتہ

profession پیشہ

Phone number فون نمبر

Secular education عصری تعلیم

Deeni education دینی تعلیم

How many times have you observed i'tikaaf? پہلے کتنی بار اعتکاف کیا ہے؟

What is your purpose for observing i'tikaaf here? یہاں اعتکاف کا مقصد؟

With whom are you bay't? بیعت کا تعلق کس سے ہے؟

معرفت کسی عالم/حضرت جی ادا امت رکاتہم کے کسی خلف مہتر مکی:

Reference of some Aalim, some honourable khalifah of Hazratji qaamat barkaatuhum

دستخط منتظم اعتکاف

I'tikaaf registration forms will be accepted until 1st Ramadhanul Mubarak

نوٹ: اعتکاف کے لیے اپنا اصل شناختی کارڈ ضرور ہمراہ لائیں۔ اعتکاف رجسٹریشن فارم یکم رمضان المبارک تک وصول کیے جائیں گے۔

For the I'tikaaf ensure that you bring with your original identity card

جامعہ الفقیر الاسلامی جھنگ

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The English translations of the silly questions and requisites of this stupid nafsani form have been inserted by *The Majlis*.

This is indeed an ugly i'tikaaf function which requires such a stupid form with a conglomeration of corrupt requisites. What relevance has secular education with I'tikaaf, and what relevance do all these silly questions have with the ibaadat of I'tikaaf?

This deviate peer has commercialized I'tikaaf and has made it a worldly act for merrymaking and nafsaniyat. Whilst I'tikaaf is an ibaadat of seclusion to solidify the bond with Allah Ta'ala, this deviate peer for nafsani motives has ruined and bedevilled this wonderful Ibaadat designed for spiritual enlightenment and gaining greater proximity with Allah Ta'ala. What relationship is there between all these ludicrous commercial and secular conditions and the lofty Ibaadat of I'tikaaf? Will any of the Sahaabah pass the satanic test of this deviate's

i'tikaaf form? As far as Ameerul Mu'mineen Hadhrat Umar Ibn Khattaab (Radhiyallahu anhu) is concerned, his only secular qualification is that of a shepherd.

The Saudi regime has bedevilled the Ibaadat of Hajj and Umrah with commercialisation. The Carrion certifiers have commercialised the term 'halaal'. The munaafiq qaaris have commercialized the Qur'aan Majeed with their qiraa't competitions. Other entities too have commercialized various aspects of the Deen. Now this deviate peer has commercialised I'tikaaf. All of them are signs of Qiyaamah in terms of the Hadith.

This peer fellow has been boot-ed out of Zimbabwe and banned by even the moderate and liberal ulama of South Africa. His shenanigans are too brazenly haraam for even the palates of the liberal molvis. He is now arranging his mass i'tikaaf in his home place in Pakistan.

FASTING IS NOT MERE HUNGER

Rasulullah (Sallallahu alayhi wasallam) said: "For many a fasting person, the fast is only hunger." Hadhrat Khwaajah Muzaffar Kohistani (Rahmatullah alayhi) said: "The primary fasting is that of the

Soul and the Heart, i.e. to focus these two entities on the remembrance of Allah Ta'ala. Second is the fasting of the Aql (the mind), i.e. not to indulge in any act in conflict with intelligence. Third, is the fasting

of Nafs-e-Ammaarah (the nafs which commands evil), i.e. to combat this nafs in food, drink and desires."

Rasulullah (Sallallahu alayhi wasallam) said: "Saum (Fasting) is half of Sabr, and Sabr is half of Imaan."

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 5)

hair on the 7th day, and making Aqeeqah, there are no other rituals.

Q. If the eyes of a picture are erased, will the picture be permissible?

A. All pictures of animals and

people are haraam even if the eyes are not drawn and even if the eyes are erased.

Q. Is it permissible for men and women to wear gold-plated rings?

A. It is not permissible for even women to wear gold plated

rings. Rings should be of either gold or silver. Men may wear only silver rings.

Q. Does liquid entering the eyes break the fast?

A. Liquid entering the eyes does not break the fast.

Q. What is the method of reciting Durood Naariyah and Khatm-e-Khwaajgaan?

A. Durood Naariyah and Khatm-e-Khwaajgaan are not Sunnah acts of ibaadat. Instead of these, make Tilaawat of the Qur'aan Majeed.

THE FASTING OF THE ORGANS

If during the fast, the eyes, ears, tongue and limbs do not fast, the mere abstention from food will be devoid of the benefits of the Saum (Fast). The fasting of the eyes, ears, tongue and limbs is to prevent these bodily organs from indulgence in evil and sin. This is the soul of fasting. In the Hadith it is mentioned that Allah Ta'ala has no need for the fast which is soiled with sins. A dog will also fast if chained and not fed.

AT IFTAAR

Ensure that Iftaar is made with halaal tayyib dates procured with halaal money. Especially in Ramadhaan exercise great care regarding food consumption. Abstain from commercial chickens and processed foods. Even if the food is 100% halaal and tayyib, do not eat excessively as this negates the *nooraaniyat* and spirituality of the Fast. Mushtabah and Haraam food utterly destroys every beneficial effect of the fast.

HARUN YAHYA AND EVOLUTION

Objecting to a question and answer which appeared in *The Majlis*, a Brother states:

“On page 4 your comment on a query about Harun Yahya, it appears that the questioner whether unwittingly or mischievously seems to make the misleading suggestion the H. Yahya promotes evolution. Nothing could be further from the truth. In fact one of Harun Yahya's missions in life seems to be to thoroughly demolish the evolution theory.

He has not only written excellent books on evolution but in every other book of his — mostly showing the Qudrat of Allah Ta'ala in the creation, he always has one chapter devoted to debunk the theory. And he does it so well from both an Islamic standpoint and from evidences of the latest scien-

tific findings by those eminent western scholars who also ridicule the theory.

It seems the questioner has read Harun Yahya's books and therefore must be aware that he does not promote evolution. His subtle framing of the question, by first praising Yahya and then saying he writes about evolution, implied that Yahya promotes it. And this suggests therefore that he may be out to mislead and create mischief, sadly.” (End of letter)

The Majlis referred the Brother's objection to the questioner who responded as follows:

“A family member had asked me to enquire about Harun Yahya. She had informed me

that a few years ago, about 7 years approximately, there was a talk show on radio. The topic of discussion was on the subject of evolution. The presenter was a Muslim. He had quoted Harun Yahya. From what she gathered was that from that show an impression was given that he was in favour of evolution.

Personally I have not read any books of his, irrespective of it having good or not. On his books I have seen pictures of himself, also his appearance is very far from the

Sunnah of Nabi (Sallallahu alayhi wasallam). This alone is very far from being anywhere near Islam. In the email attached the sender states that his work is done so well from an Islamic standpoint. How can his work be on haq if he is not following the basics teachings of Islam?

OUR COMMENT

Even if Yahya Harun does not espouse evolution as the Brother maintains, then too his books should not be studied. Hadhrat Maulana Ashraf Ali Thanavi (Rahmatullah alayh) said that even a book of only Arabic grammar

written by a faasiq should not be studied. The effect of the writer's *fisq* (moral corruption) will be in his writings and this *athr* (effect / impression) will be spiritually detrimental for the reader.

We read the works of all kinds of Toms, Dicks and Harries — of fussaag and kuffaar. The extent of our spiritual desensitization has made us impervious to the spiritual and moral harms which the writings of the fussaag inflict on our souls. Only the works of genuine Ulama-e-Haqq should be read, for in their writings are *noor* and *hidaayat*.

ABU DHABI'S SHEIKH BECOMES MURTAD

Practically renouncing Islam at a Hindu bootlicking religious function, the murtad Sheikh of Abu Dhabi held aloft the *deepam plate* and

monkied the *archana*. Also renouncing her Imaan, the Shaikh's wife brought on her head what is called *Ramayana grantha*.

This is the shockingly lamentable state of kufr into which the ruler of Abu Dhabi has become entrapped. The first Hindu tem-

ple promised to the Indian prime minister, Modi, became a reality in Abu Dhabi, and along with it everlasting Jahannam became a reality for the *murtaddeen*.

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Roses have thorns!
The Haqq too has thorns!
"We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)

The Majlis

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Concealed Sadqah aids in
(fulfilling) your needs. (Hadith)

TABLIGH JAMAAT'S IMMORAL, EVIL WOMEN'S IJTIMA'

DESPITE BEING saddled by the mammoth fitnah of the leadership crisis which has split the Tabligh Jamaat into two opposing factions and drained its lifeblood, the one faction deemed it appropriate to introduce the new immoral bid'ah of organizing a women's ijtimaa at its ijtimaa site in the haraam Laudium sports stadium. The organizers of this women's gathering have descended into the dregs of moral bankruptcy by having acted in flagrant transgression and violation of the Shariah's strict ban on female *khurooj* (emergence) from their homes. When they are not permitted to make *khurooj* for even the Fardh Salaat at the Masjid which was allowed during the time of Rasulullah (Sallallahu alayhi wasallam) but prohibited later by the Consensus (Ijmaa') of the Sahaabah, then by what stretch of Imaani logic did the-

se confounded elders of the one faction of the Tabligh Jamaat deem it appropriate to organize a women's function which is in total emulation of the women's gatherings and functions of the modernist zindeeqs?

In having organized this haraam function, this Tablighi faction has betrayed Allah Ta'ala, Rasulullah (Sallallahu alayhi wasallam), the Ummah and Islam. They are now plodding the pathway prepared for them by shaitaan. One evil leads to another. It all started with their ladies tabligh groups, the so-called 'mastooraat' jamaats which in reality are *makshufaat jamaats* – self-revealing, self-exposing and self-advertising groups. Shaitaan has ensnared them hook, line and sinker. The brains of these elders responsible for this haraam women's event have become corrupted and convoluted by shaitaani manipula-

tion. There is no valid Shar'i argument to bolster this haraam, lewd event which opens the avenue for zina of a variety of kinds as mentioned by Rasulullah (Sallallahu alayhi wasallam).

If the Tabligh Jamaat will continue along this path of baatil, dhalaal, fisq and fujoor, it must be prepared to come into direct collision with the Ulama-e-Haq who will not spare them nor differentiate between them and other groups of deviates. They will be placed on the same pedestal of deviation as one of the 72 deviate sects beyond the fold of the Ahlus Sunnah Wal Jamaat. The elders must sit up and take note of the haraam direction they have opted for.

The elders of the Tabligh Jamaat must understand that

the Tabligh Jamaat in consequence of the nafsani life and death leadership struggle wracking it currently, is bleeding the Jamaat to death. In many places, due to the internecine haraam, nafsani leadership struggle, even the movement of Tablighi groups have come to a halt in some places, and in most places it has drastically scaled down.

Yet, the elders of this faction of the Jamaat have selected to embark on a flagrantly haraam move which is in diametric conflict with the Qur'aan and Sunnah. When a movement is in its death throes, it acts insanely. It is our dua that the eyes and brains of these elders open up to understand the villainous pathway of moral and spiritual destruction they are moving on.

THE BANDWAGON OF TRANSFORMATION

A popular practice of the miscreant molvis and sheikhs nowadays is to jump on to the bandwagon of *Istihalah* to legalize just any haraam substance. *Istihalah* means a total transformation of one substance into another, e.g. transformation of liquor into vinegar or a dead animal into salt in a saltpan.

This process called *Qalbul Maahiyat* renders an impure substance pure, hence halaal. However, just any change cannot be classified *istihalah*. *Maajin* (moron) 'muftis' and ignorant MJC molvis and sheikhs who dupe the public with claims of following the Shaafi' Math-hab, are jumping onto the *Istihalah* band-

wagon to proclaim haraam things halaal. They will even claim that faeces and urine added to food will not render the food haraam because of *Istihalah*.

This wayward attitude displays their stark ignorance and lack of fear for Allah Ta'ala. Firstly, the mas'alah of *Istihalah* in terms of the Shaafi' Math-hab is extremely restricted. It lacks the latitude which the Hanafi Math-hab attributes to this process. If liquor is transformed into vinegar by the addition of a chemical or of any substance, then whilst according to the Hanafi Math-hab such vinegar will be halaal, it remains najis

(Continued on page 10)

RAMADHAAN - ITS SPECIAL BENEFITS

- 1) Barkat (blessings) in Rizq.
- 2) Increase in money.
- 3) Food consumed is recorded as ibaadat.
- 4) The reward of good deeds are multiplied manifold.
- 5) The Angels in the heaven and on earth supplicate for forgiveness for the fasting person.
- 6) The shayaateen are imprisoned.
- 7) The Portals of Rahmat are opened widely.
- 8) The Doors of Jannat are opened and the doors of Jahan-nam are closed.
- 9) Every night the release from Jahannam of 600,000 inmates is decreed.
- 10) Every Jum'ah night the number released from Jahan-nam will equal the number released in seven days.
- 11) On the last night of Ram-

adhaan the sins of all Muslims are forgiven.

12) Every day, Jannat is adorned and embellished for those who fast.

13) Duas are readily accepted.

14) The fasting person's body is purified from all sins which he had committed.

15) The fasting person acquires the Pleasure of Allah.

16) Allah's Tajalli (Special Presence) is on the First Sama' (heaven) from Maghrib until Subh Saadiq.

Indeed only the most unfortunate person will be deprived of the wondrous benefits and rewards of the Blessed Month of Ramadhan. This is the Month for considerable soul searching, abstention from futility and increase in ibaadat.

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Q. Is it permissible to accept a work contract if one is required to make crosses for Christian graves? Will the earnings be halaal?

A. It is not permissible to accept a contract which requires making crosses for Christian graves. The earnings will not be halaal.

Q. How should qadha of Fajr be made of Salaat missed on a journey?

A. Qadha is made of two raka'ts whether on the journey or at home.

Salaat missed on a journey should be made qadha. The qadha will also be two raka'ts.

Q. Is fasting on the 13th, 14th and 15th Sha'baan important?

A. Every Sunnat is an important act. There is no act of Rasulullah (Sallallahu alayhi wasallam) which is not important. Fasting on the 13th, 14th and 15th of every Islamic month is Sunnat. This includes Sha'baan. However, fasting on the 15th Sha'baan has greater importance.

Q. Is Imaam Mahdi (Alayhis salaam) the 12th Imaam? Who were the others?

A. No, Imaam Mahdi (Alayhis salaam) is not the 12th Imaam. There is no concept of 12 imaams in Islam. It is a Shiah belief. The belief of the 12 imaams is a Shiah doctrine which is baseless.

Q. The Samsung logo is actually a Chinese/Korean symbol signifying three gods. Since this is a symbol of shirk, will the products bearing this symbol be permissible? Should the symbol be erased from products we have? A Mufti says that since this is no longer a religious symbol, there is no need to erase it.

A. We do not agree with the fatwa. Even if it is not today regarded as a religious symbol, it is still a symbol of shirk to the Koreans, etc. The name should be obliterated from products which Muslims have. If all Christians become atheists and no longer believe in the cross, it will still be haraam for Mus-

lims to accept the symbol of the cross.

Q. A denier of the significance of the 15th Night of Sha'baan says: 'Rasulullah (sallallahu alayhi wasallam) and the Sahaabah never regarded this Night as an auspicious Night for ibaadat.' Is this correct?

A. The denier is a jaahil. He knows nothing about Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah, hence he talks bunkum.

Q. The denier says: 'Shaykh Ibn Baaz said: 'There is no saheeh hadeeth concerning the night of the fifteenth of Sha'baan. All the ahaadeeth that have been narrated concerning that are mawdoo' (fabricated) and da'eef (weak) and have no basis. Please comment.

A. Bin Baaz was a deviate Salafi. His knowledge of Hadith and its principles was scandalously decrepit. He was not an authority on Hadith. He was a La Math-habi. His view is fit for the trash can. Those whose brains are weak claim that the Ahaadith on Shab-e-Baraa't are fabricated. Stupid people disgorge stupidity.

Q. The Salafi says: 'There is nothing special about this night, and no recitation of Qur'aan or prayer, whether alone or in congregation is specified for this night.' Is this correct?

A. The claim that there is nothing special about this night is the effect of stupidity and weak brains. This jaahil and the Salafis whom he follows are ignoramuses. This is a Night of great significance. There are no specific Masnoon acts of ibaadat for this Night. One should, however, spend as much of the night in privacy at home in Ibaadat of any or all kinds. It is a Night when Duas are readily accepted.

Regarding 'special prayers', these are the innovations of the Bid'atis.

Q. He further claims that Allah's descent to the first heaven is not specific with the 15th Night of Sha'baan. This happens every night. Is he right?

A. He has mingled a half truth with a falsity. Whilst Allah Ta'ala does descend to the first heaven every night, this is restricted to the last third of the night whereas on the Night of Baraa't, Allah Azza Wa Jal descends to the first heaven from Maghrib.

Q. The Salafi says that the 'blessed night' mentioned in the Qur'aan Majeed refers to Lailatul Qadr, not Lailatul Baraa't.

A. There is no need to be dogmatic on this issue. There are two views. The popular view is that it is the 15th Night of Sha'baan.

Q. The Salafi denies the validity of the Masnoon fast of the 15th. Is it Sunnah to fast on this Day?

A. Yes, it is Sunnah. The Salafi is a moron. All the great Auliya in every century fasted on this Day. Whilst fasting on the 13th, 14th and 15th of every Islamic month is Sunnah, the 15th Day of Sha'baan has special significance since it was specifically ordered by Rasulullah (Sallallahu alayhi wasallam). Those with weak (Dhaeef) brains claim that the narration is fabricated. They are too stupid to understand what is mawdhoo', dhaeef, saheeh, etc.

Q. He says that visiting the Qabrustaan on this Night is improper. Is it true?

A. His brain is improper. Rasulullah (Sallallahu alayhi wasallam) specifically visited the Qabrustaan on this Night, hence Hadhrat Aishah (Radhiyallahu anha) was surprised to find Rasulullah (Sallallahu alayhi wasallam) missing from his bed on this Night. She silently went out of the house and found Nabi-e-Kareem (Sallallahu alayhi wasallam) making Dua in the Qabrustaan.

Q. Some people say that fasting on only a Friday is not permissible.

A. It is permissible to fast only on a Friday. The Shaafi' Math-hab discourages it. But for Hanafis it is permissible.

Q. Is it Sunnah to hug and embrace the Imaam after a

WHEN OPENING A MUSJID

Q. How should the Sunnah ceremony be when opening a new Musjid?

A. There is no ceremony when opening a Musjid. Opening ceremonies are practices of the kuffaar. They are furthermore, practices of ostentation (riya) pride (takabbur) and waste (israaf). A Musjid's only opening 'ceremony' is the Athaan and the Salaat, nothing more.

Nikah?

A. Hugging the Imaam and the congregation after Nikah is bid'ah.

Q. Which sea foods are halaal?

A. Of the sea animals, only fish is halaal. Everything besides fish is haraam. This is in terms of the Hanafi Math-hab which we follow.

Q. Some Musjids allow huffaaz who cut their beard to lead the Taraaweesh Salaat. They argue that no other huffaaz are available. Is this permissible?

A. It is not permissible. It is haraam to appoint a faasiq to lead any Salaat. If a proper Haafiz is not available, the short Surahs from *Alam Tara Kaifa* should be recited. Those who appoint a faasiq to lead the Salaat are guilty of a grave sin.

Q. A concerned father has requested me to write to you and get the Shariah ruling on this issue. He is 75 + years and at present living with one of his sons, in the house which is in the name of his son and his wife. He contributes towards grocery expenses. Originally, this was in his and his deceased wife's name.

The wife passed away recently. During the initial purchase of the house the father paid \$25,000.00 as a deposit and to date has invested close to \$50,000.00. The father became seriously ill about a year ago and while in hospital bed, was made to sign ownership of the house, by his wife and the son into their names.

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Now, the son, after his mother had passed away, is telling the father to vacate the house and find some other place, and is also not giving any money or compensation, towards his investment. Appreciate your comments.

A. According to the Shariah, the house remains the property of the father. His signature whilst he was bed-ridden in hospital is not valid. Either the son is no longer a Muslim, or his Imaan is at the point of elimination. He is a veritable Iblees. It is possible that he may die without Imaan if he maintains his current haraam and satanic stance towards his father. This son is a brutal devil. Such behaviour is not expected of even illegitimate children.

Q. A woman will be performing Umrah with her husband who is in Saudi Arabia. A mahram will put her on the plane in Johannesburg. Her husband will meet her at the airport in Dubai. From Dubai they will travel together to Jeddah. Is this permissible?

A. No, it is never permissible for the wife to travel without a mahram to Dubai. It is absolutely haraam. In fact, there is a greater need for a mahram when a woman travels on such an evil mode of transport as a plane and has to wait at such evil, immoral places as airports where she has to mingle and interact with fussaag, fujjaar and kuffaar.

Q. Is it permissible to view pictures of animals which one intends buying?

A. Viewing the pictures is not permissible. This is our test in this dunya. There will always be conflicts between our dunya and our Deen.

Q. I am a foreigner in Saudi Arabia. In our country we commence Ramadhaan by sighting the moon. Here it is not so. Must I follow the qaadhi who announces the commencement of Ramadhaan?

A. In the foreign country it is permissible for you to follow the ruling of the qaadhi regarding the moon issue.

Q. Some people say that it is

not permissible to trade with paper money. They claim that it is haraam. Please comment.

A. To those who say that paper money is haraam, say that you agree. Then ask them to practically implement what they are saying. They should not deal at all in paper money. They should throw away all their paper money. If they refuse to do so, they will be hypocrites. These people are insolently stupid. They do not understand the operation of the principles of the Shariah. We also say that the current paper money is haraam. However, we are trapped in a vicious shaitaani capitalist system from which extrication in the present circumstances is impossible. Those who say that it is haraam, do freely utilize money paper. Currently there is no alternative.

Q. A sheikh advises that it is permissible to look inside the Qur'aan when performing Taraaweeth. Is this correct?

A. It is not permissible for Hanafis to look in the Qur'aan Majeed whilst performing Salaat. The Salaat will not be valid. Perhaps the sheikh is a Shaafi or a Hambali. In their Math-habs it is permissible.

Q. Is trading on the stock market permissible?

A. Trading on the stock market is not permissible.

Q. Recently I attended a jalsah at a certain darul uloom. Since I was early, I decided to attend a program that was taking place in the basement of the masjid. This program was dedicated for the old students and graduates of the madrasa. At the entrance of the door there was a brother seated with a register. He told me that it is not 'munaasib' for me to attend the program. I thus went away. Alhamdulillah I am an Alim also. Please comment. Was this proper?

A. The jalsahs of nowadays are wasteful, full of pride and show. There is no goodness in these merrymaking functions of bid'ah. The fact that you were not allowed to participate in the program should indicate to you the takabbur and riya. Can you imagine Rasulullah (Sallallahu alayhi wasallam) turning any

SALAFI DEVIATES

Q. What are the differences between us and Salafis?

A. Salafis are deviates. They have deviated from the Path of the Ahlus Sunnah Wal Jama'ah which consists today of the followers of the Four Math-habs. Salafis reject the four Math-habs of the Ahlus Sunnah. The fundamental difference between Salafis and us is that they submit the Qur'aan and Hadith to the opinion of Ibn Taimiyyah who appeared on the scene 600 years after

Rasulullah (Sallallahu alayhi wasallam) while we do not interpret the Qur'aan and Sunnah. We follow the interpretation of the Sahaabah whose Students were the Aimmah-e-Mujtahideen.

There are numerous differences in Fiqhi Masaa-il and in Aqeedah between Salafis and the Ahlus Sunnah. They are on the path of deviation. A letter cannot deal with such a vast subject. We have written some books on this issue.

person away from any of his bayaans or gatherings?

And, why was it not 'munaasib' (suitable)? Were they indulging in haraam and futility? Yes, they were, hence they regarded you as an outsider to be kept away lest you expose their shenanigans.

Q. I am writing a very important exam. During the course of the exam I shall be missing Asr and Maghrib Salaat. Is there scope in the Shariah for missing Salaat in my circumstances?

A. It is not permissible to skip any Salaat for the sake of exams regardless of how important the exam may be. It is Waajib to skip the exam even if you have to fail. It is better to fail here in

this world than to fail in the Aakhirat. It is haraam to give priority to the world over the Deen.

Q. Should I attend the Bukhari jalsah at our madrasah?

A. Nowadays, all jalsahs are functions of riya, takabbur and israaf. Abstain from all jalsahs, even Bukhari Shareef jalsahs.

Q. What is the status of delivering lectures on the big nights?

A. Delivering lectures on the big nights is bid'ah.

Q. Please comment on the pork content in the measles vaccine. Many scholars say that it is permissible.

A. We have already provided the Shariah's ruling pertaining to vaccination in many detailed articles. What the liberal and modernist molvis and sheikhs, and jaahil doctors say is baatil. They all are the bootlickers of the Yahood and Nasaara. Their brains are fitted in western straightjackets. They are zindeeqs incapable of Imaani application of the mind.

Maut is decreed by Allah Ta'ala and arrives at the precise moment ordained. No amount and no kind of medicine can ever stave off Maut. 'Saving' lives with haraam and poisonous substances is baatil and haraam.

Q. A close friend has become a murtad. He renounced Islam. He refuses to listen to any reasoning. What should I do?

A. It is Waajib to sever all ties with the murtad. You should have absolutely no contact with him.

BECOMING A PILOT?

Q. Is it permissible for a Muslim to become a pilot of commercial planes? A Mufti says that it is permissible.

A. It is not permissible to work as a pilot of commercial planes. This work entails zina. Zina is the norm with pilots and female staff. From beginning to end there is only haraam activities in this type of a job. The Mufti has grievously erred. He has not applied his mind. He has completely overlooked the numerous acts of evil in which a pilot has to indulge. His moral character is utterly ruined, and his Imaan is placed in jeopardy. See our website for the detailed explanation.

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Q. Is it permissible to have two separate Taraaweesh Jamaats in the same Musjid? One jamaat will be on the upper floor and the other on the ground floor?

A. It is not permissible.

Q. Is Pinata permissible? A piñata is a container often made of paper, pottery, or cloth; it is decorated, and filled with small toys or candy, or both, and then broken as part of a ceremony or celebration.

A. Pinata is attached to a mushrik religious ceremony. It is haraam even if it has lost much of its religious significance.

Q. An ustadh at the Darul Uloom has completed his syllabus before the usual time. He is going on Hajj whilst the Madrasah is still open. Is he entitled to a salary for the period he will be absent?

A. The Ustaadh is not entitled to a salary during his absence on Hajj regardless of having completed the syllabus. He is paid for the time he is present in the Madrasah.

Q. Is it permissible to use facebook for da'wah?

A. Facebook and other similar social networks are immoral, haraam media. It is not permissible to use a haraam medium for da'wah.

Q. In the U.S. as well as U.K there is a great discrepancy between the Sehri and Iftaar times. Some go by the 18 degree method whilst other adopt the 15 degree method. Which one is correct?

A. We are not aware of calculating the times by the confounded degree method. This method is doubtful hence there are two different times. Adopt the view on which you have confidence. We determine the times by means of the phenomena stipulated by the Shariah. This is described in detail in our book, Kitaabus Salaat.

Q. Will it be permissible to wear a kneecap/heelcap because of pain during the state of Ihraam?

A. It will be permissible to wear the kneecap or heelcap because of pain. But the Dumm penalty should be paid. The Dumm is

one sheep to be slaughtered in the Haram.

Q. A person travelled from Ladysmith to Dundee which is 45 km. From Dundee he went to Vryheid which is 100 km. Is he a muqem or a musaafir?

A. If the person had made the intention in Ladysmith of travelling to Vryheid, then he will be a musaafir. If he had no such intention in Ladysmith, then in Dundee he will be a Muqem. But if when leaving Dundee he makes the intention of Vryheid, then he will be musaafir when he leaves Dundee.

Q. Is it permissible to perform Salaat in a Berelwi Musjid?

A. If there is no other Musjid except a Barelwi Musjid, then Salaat should be performed even behind a Barelwi.

Q. Is the excessively long audible congregational dua after the 20 raka'ts Taraaweesh Sunnah?

A. It is bid'ah. The Dua should be made silently so that everyone may engage in his own dua.

Q. A man during an argument with his wife said to her "You are free." He then separated from her. After a few days, he said that he was taking her back. What is the Shariah's ruling?

A. If the husband's intention when saying: "You are free", was Talaaq, then one Talaaq Baa-in came into effect. The fact that he said that he was "taking her back", indicates that he had intended Talaaq. They should now renew the Nikah. Without Nikah they cannot reconcile.

Q. I was fasting, but had breakfast. Whilst having breakfast I did not remember that I was fasting. Only after completing the breakfast did I realize that I was fasting. What is the state of my fast?

A. If while having breakfast you did not at all recall that you were fasting, then your fast is valid. However, if whilst eating you remembered that you were fasting, but continued to eat, then the fast will not be valid. You then have to make one Qadha fast.

Q. My Christian friend wants to know why we have to wear

DUROOD AND DUA IN TARAWEESH

Q. I am a Haafiz and shall be performing Taraaweesh in the Musjid this year, Insha-Allah. My Ustaadh has instructed me to omit the Durood and Dua after Tashahhud to make it lighter for the musallis. Is it necessary for me to obey this instruction?

A. Rasulullah (Sallallahu alayhi wasallam) said:

"There is no obedience (to anyone in anything) involving sinning against Allah."

It is haraam to obey this haraam instruction of your Ustadh who is satanically tampering with the method of Sa-

laa commanded by Allah Ta'ala. In such essential issues it is not valid to consider the laziness of the people. After Taraaweesh they engage in much stupidity and futility. They have time for a lot of nonsense after Taraaweesh. In fact, almost all the musallis are not in support of the omission of Durood and Dua. How can a brain which functions correctly ever order the omission of such vital constituents of the Salaat? Never commit the blunder of obeying this haraam instruction. No one will collapse sitting the minute to recite the Durood and the Dua.

our pants above the ankles? What should I tell him?

A. Don't waste time with non-Muslims who ask about particular details of Islam. When they do not accept the validity of our Tauheed and Risaalat beliefs, then it is superfluous to discuss 'futilities' with them. Even most so-called ulama of our time do not understand this issue. They wear their pants on and below the ankles.

If you wish, you may ask the non-Muslim: Why do you wear jeans? Why is your Bermuda pants so high above the ankles? Why is your pants below the ankles? Why do your women parade naked with bikinis? You could ask them a million whys of this type.

Q. Are the mass family gatherings organized by ulama permissible? Intermingling of sexes is the norm?

A. The mass family gatherings which have been introduced recently are haraam satanic acts. Shaitaan has convoluted the brains of these evil molvis who organize such stunts of israaf, fisq and fujoor. Family ties are to be maintained within the framework of the Shariah. Family ties may not be sustained when it involves violation of the Shariah. There is no such practice as mass family gatherings in Islam.

Q. Only to maintain family ties, will it be permissible to attend a wedding function

where haraam acts take place. However, I shall sit aloof and not participate in anything which is not permissible.

A. It is haraam to attend a wedding reception where any haraam act takes place. Family ties may not be maintained on the basis of haraam. Attending such a haraam function is in fact participation in haraam. Your every minute at the haraam function will be participation in haraam.

Q. Is the congregational dua Sunnah?

A. We presume that you are referring to the Dua after Fardh Salaat. It is Sunnah to raise the hands and make Dua after every Fardh Salaat. However, while ostensibly it appears to be a congregational dua, in reality it is an individual dua. It is not obligatory for the musallis to begin and end the dua with the Imaam. The dua should be made silently, and every one should make his own dua. The loud dua which is made in congregation is bid'ah.

Q. Someone said that the Ahlus Sunnah also practise taqiya as the Shias do. They call it tawriya. Is this claim valid?

A. It is baseless. *Tawriyah* is an ambiguous statement. In *tawriyah*, beliefs are not concealed as in Taqiya. Shias conceal their kufr to deceive Muslims. The objective of Tawriyah is to pre-

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vent one from speaking a blatant lie. No one's right is usurped and no kufr is hidden. The objective of Taqiyah is to deceive and entrap the Ahlus Sunnah.

Q. What is Islam's view on global warming?

A. Islam is silent on the issue of global warming. Islam does not waste time with such nonsense.

Q. Is it correct that the nation of Nabi Musa (Alayhis salaam) had gone astray and worshipped the golden calf because Nabi Musa (Alayhis salaam) had 'abandoned' them to go to Mount Toor?

A. *Nauthubillaah!* It is kufr to suggest that Nabi Musa (Alayhis salaam) had abandoned his people. The idea that the nation of Nabi Musaa (Alayhis salaam) went astray because he had abandoned Da'wat is a waswasah of shaitaan. No where is this recorded in any Tafseer. The charge of him having abandoned Da'wat is evil and satanic. In fact, it implies criticism for Allah Azza Wa Jal Who had appointed him the Nabi and Who had commanded him to come to Mount Toor for Kalaam with HIM.

Q. A contractor had mistakenly erected 20 metres extra fencing. He demands that I pay for this extra fencing which I had not ordered. What am I supposed to do?

A. The contractor who had mistakenly erected an extra 20 metres of fencing may not hold you responsible. Either he may remove the fencing or come to some compromise with you if you wish to retain the fencing. The second transaction may be concluded by mutual agreement. However, if the parties cannot agree to a price, then the contractor should remove his material.

Q. Is it valid to give a lecture just before the janaazah Salaat?

A. The practice of giving a lecture before Janaazah Salaat is bid'ah sayyiah (an evil innovation). It is haraam. Rasulullah (Sallallahu alayhi wasallam) commanded burial as soon as possible. There should be no

delay whatsoever after the ghushl, and kafan. Shaitaan has whispered this new bid'ah into the minds of the perpetrators.

Q. At one burial I attended, the imam gave a lecture whilst the grave was being filled. He spoke at length of the accomplishments of the mayyit. Is this a proper time for lectures?

A. It is also a haraam bid'ah to start a lecture whilst the Qabr is being filled with soil. Narrating the life story of the mayyit in this type of bid'ah lecture is not permissible. It is likewise bid'ah.

Q. Are there any valid Islamic institutions where one could invest?

A. We are not aware of any Shariah compliant financial institution where you could invest. As long as you are unable to invest, procure gold coins. The value of currency constantly erodes with inflation. It is therefore best to acquire gold coins until you have sufficient to purchase a property.

Q. What is the status of girls madrasahs?

A. Girls madrasahs are unnatural from the Islamic perspective. Girls should not attend darul ulooms. There are many disadvantages in girls attending madrasah. It is worse if they have to board and lodge at the madrasah. In the past we had published some articles on this issue.

Q. When should the Athaan be recited in the ear of the newborn baby? Is it a must for a man to recite it? What if a man is not available?

A. As soon as the newborn has been bathed on the very first day, the Athaan should be recited in the baby's right ear and the Iqaamah in the left. It is preferable for the father to do this. It is not necessary for an Imaam or Maulana or Sheikh. If after the baby has been bathed, no male is immediately available, then the recitation should not be delayed. The mother herself should recite it. The male can recite it again when he comes.

Q. Are electronic cigarettes halaal?

A. Electronic cigarettes are

IMASA IS A JAHIL MUDHIL

Q. According to the Islamic Medical Association of S.A. the vaccine with pork ingredients is halaal. On what basis can they say that something with pork is halaal?

A. We have published a de-

tailed refutation of the stupid and haraam view of the miscreant jahil mudhil IMASA group. The refutation is on our website. One does not require much brains to understand that anything containing pork is haraam.

Q. Is it permissible for a woman to abstain from fasting if she is sure that her milk will dry up? The baby is breastfed only. If yes, should she pay the Fidyah?

A. If fasting will cause drying up of the milk, then she is permitted to abstain from fasting, but the missed days will have to be made qadhaa after Ramadhaan at the first available opportunity. Monetary compensation (Fidyah) in this case is not valid.

Q. Is vanilla in which there is ethanol alcohol permissible? SANHA says that it is halaal.

A. SANHA itself is haraam. The ethanol vanilla is not permissible. Sanha is a carrion halaalizer. Do not be deceived by SANHA's certificates or the certificates of any of the other carrion halaalizers. They all are agents of Iblees.

Q. A man has already performed his Zuhr Fardh. He then leads another two persons as their Imaam whilst they are performing Zuhr Fardh. Is this permissible?

A. The Salaat of the two persons behind him is not valid because he (the Imaam) is now performing Nafl. He had already performed his Fardh Zuhr, hence he cannot be the Imaam for those who are making Fardh.

Q. At the time of marriage, a man accepted the following condition made by the woman:

"If I take a second wife, then my wife will have the right to pronounce one Talaaq Baa-in on herself". Is this valid? What is the effect of it?

A. This is termed *Tafweedhut Talaaq*. Tafweedhut Talaaq is the delegation by the husband of a Talaaq to his wife or to anyone else to issue Talaaq to his wife or she invokes Talaaq on herself if the husband commits a certain act which he promised not to do. In this case if the husband takes a second wife, the first wife has the right to pronounce Talaaq on herself and this will be one Talaaq Baa-in which ends the Nikah.

Q. Until what time will Fajr Salaat be valid?

A. Fajr Salaat will be valid as long as the upper brim of the sun has not appeared above the horizon. The moment the upper circumference appears, Fajr will not be valid.

Q. If the eyes of a picture are erased, will the picture be permissible?

A. Even if the eyes are effaced, the picture remains haraam.

Q. I calculate my Zakaat on the 1st Ramadhaan. A few days before Ramadhaan, I sold a property. Do I have to pay Zakaat on this amount as well this year?

A. You will pay Zakaat on this amount as well since you have received it before 1st Ramadhaan.

Q. Some Zakaat collecting organizations use a part of the Zakaat funds to run their offices. Is this permissible?

A. It is not permissible for an organization to use Zakaat funds for their expenses. The Zakaat will not be discharged. Do not trust these modernist ignoramuses with your charities.

Q. Is it permissible for the parents to use the money of their mentally retarded child? Is Zakaat payable on this

(Turn to page 12)

KHATAM BUKHARI JALSAH

FOOD FOR THOUGHT
Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) narrates in *Husnul Azeez*:
“Haafiz Ahmad Saahib, the Principal, narrated that Haaji Imdaadullah Saahib (Quddisa sirruhu) said: ‘*Molvi Muhammad Qaasim Sahib (i.e. Hadhrat Maulana Qaasim Nanotwi) had always accepted wholeheartedly whatever I had said to*

him verbally or in writing. However, once he gave me such a curt reply which left me stunned. It was the occasion after the dismissal of Nawaab Muhammad Ali Saahib, the Raees of Tonk when he desired to organize Khatm-e-Bukhaari in the Haram of Makkah Muazzamah. (He requested Hadhrat Haaji Sahib to intercede on his behalf for Hadhrat

Nanotwi to participate in the Khatme Bukhaari jalsah. Hadhrat Haaji Sahib said to Maulana Nanotwi): ‘I have already promised Nawaab Muhammad Ali Saahib. You should now participate in the Khatam. However, Maulana Nanotwi responded: ‘Hadhrat! I did not study Bukhaari Shareef for this.’”
(Maulana Ashraf Ali

Thanvi commented): “This had a very profound impact on Hadhrat Haaji Sahib.”
In this episode there is much food for thought and soul searching for those who enact Maulana Nanotwi Jalsahs and Khatm-e-Bukhaari Jalsahs. Even seniors fail to apply their minds when organizing these jalsahs which are functions of takabbur, riya and israaf. From the refusal of Hadhrat Maulana Nanotwi

(Rahmatullah alayh) to participate in the Bukhaari jalsah held even in the Haram Shareef of Makkah Muazzamah and despite his Shaikh requesting him, others who organize such jalsahs using his name should reflect deeply and try to fathom their hearts and nafs: Would Hadhrat Nanotwi be happy with these jalsahs?

AT THE BURIAL

Most people are unaware of the correct practice to adopt when someone is being buried. Those present at the burial believe that it is necessary to wait until the grave has been filled. Only after the completion of the filling will the ceremony commence. Almost in all places the ceremony is bid’ah.
There is no incumbency to wait until the grave has been filled. After the mayyit has been enclosed in the *Lahd*, the Masnoon practice is to pour

sand with both hands. On pouring the first time, recite: “*Mienha khalaqna kum.*” (From this – sand – did We create you.) When pouring the second time, recite: “*Wa fiha nu-eedukum.*” (Into this do We return you.) When pouring the third time, recite: “*Wa mienha nukhriju kum taaratan ukhraa.*” (And, from it shall We extract you a second time.)
After this, you may stand and silently recite whatever you wish, and make dua of maghfirat

for the mayyit without lifting your hands. There is no need to wait for the imaam to commence his bid’ah ceremony. After your dua, you may leave. It is not necessary to leave only after the imaam has ended his ceremony. One may leave before or remain reciting even after everyone has departed.
There is no congregational dua or ceremony for this occasion. Everyone should recite something from the Qur’aan Majeed and make his own dua. All other practices are bid’ah.

THE SATANISM OF THE OPEN MOSQUE

Question: Please comment in terms of the Shariah on the new practice of “*Mosque Open Day*”. In Ridgeway, Johannesburg the trustees of the Musjid had organized an ‘open day’ to which they had invited the community at large – namely non-Muslims, for a talk, tour and refreshments. One of the imams of the Musjid commented:
“*With the rising expression of Islamophobic rhetoric in the certain parts of*

enter a Musjid without Wudhu, how could it ever be permissible for kuffaar, including females in the state of haidh, to enter and pollute the Musjid? They wallow in janaabat of all sorts – physical and spiritual.
These jaahil trustees are guilty of defiling the House of Allah Azza Wa Jal. For this they shall pay dearly even in this life. Their Imaani deficiency stems from their gross violations of the Shariah. They have no regard for the *ahkaam* of the Shariah, hence Shaitaan is manipulating their brains. Since they fear shadows, they bootlick those whose shadows they fear.

Islamophobia is a mild form of punishment for the evil and villainy of Muslims who have treacherously abandoned the Deen. In practical life as well as in their minds and hearts they act and think like western kuffaar, hence these miserable fussaag and fujjaar trustees and *mudhil* imaam have resorted to bootlicking. Instead of reforming themselves morally and rectifying their relationship with Allah Ta’ala, they quiver in their pants for the shadows which they are stupidly bootlicking, and in the process desecrating the House of Allah Ta’ala with the filth of janaabat and kufr.

The Musaajid are not for merry-making. The purpose of the Musaajid is exclusively Ibaadat, and only those who are *taahir* may enter a Musjid. Those who are responsible for this treachery against Allah Ta’ala are, in the words of Rasulullah (Sallallahu alayhi wasallam) following the Yahood and Nasaara into the “*lizard’s hole*” in blind, stupid and obsequious emulation, hence all this bootlicking. The ‘open mosque day’ is a haraam satanic function.

“HALAAL” PORK

“Halaal” pork is incrementally becoming a norm. The Carrion certifiers have desensitized the Imaani inhibition of the masses, hence their palates no longer have the ability to detect haraam. Their taste buds have become totally paralyzed. Pork and all sorts of haraam are devoured with relish. Thus, the Imaan and the bodies of Muslims are diseased and rotten to the core. A Concerned Brother lamenting ‘halaal’ pork writes:
I was shocked to find that there is a big fraud concerning minced meat in Canada that was caught, and it included the “Halaal” tag.
One TV channel (Quebec Matin) in Quebec did an investigation

on packs of minced meat in four supermarkets. They bought one pack of minced meat, guaranteed 100 % Ox from each supermarket and sent these four packs to the laboratory Environex to verify the DNA of the meat.
The results are: Out of the four packs, there was Pork meat mixed with the Ox meat in three of these packs. Even though there was the guarantee of 100 % Ox meat on each pack. Furthermore, one of the pork-ox pack had the HALAAL tag.
The link below is one reference, but it is in French, and other links I checked were also in French. All this was apparently revealed on 23.03.2017.

the world, which has become a global village, we found the need to invite our neighbours in order to build bridges and foster a healthy relationship. Thus we warmly invite all members of the community to this weekend’s Open Day and join us for a cup of tea.” (I have reproduced his statement with its grammatical errors). What does the Shariah say about this issue?

Answer:
About this issue, the Qur’aan Majeed has this to say to the bootlickers: “*What! Are you searching for honour from them?*” “*Do you search for the law of jaahiliyyah?*”
Those who have organized this haraam ‘open mosque day’ are juhala. They are so stupid and so defective in their Imaan that they fail to understand the villainy of their misdeeds. When it is not permissible for even a Muslim to

DIVINE FEAR

Once someone asked Hadhrat Hasan Basri: “Why are you perpetually overwhelmed with grief? You never smile. You constantly cry.” Hadhrat Hasan replied: “I fear Allah Rabbul Izzat. He is the King of Jahannum. I am plagued by the fear that shaitaan and my nafs may trap me in deception, leading to my admission into Allah’s punishment.”

YASEEN KHATAMS?

Question: In Roshnee a Yaseen Khatam has been organized at all Musjids after Isha' Salaat. Ostensibly it is to supplicate to Allah Ta'ala to save us from the communal violence taking place in Gauteng. What is the Shar'i status of these khatams?

Answer: The Shar'i status is BID'AH. The method of these khatams is Bid'ah. While reciting Surah Yaaseen in times of calamity is beneficial, the public function is ostentation and bid'ah. It was never the practice of the Sahaabah and the Salafus Saaliheen to organize public functions for acts of Ibaadat. The public

performance of ibaadat are specific acts ordained by the Shariah such as Jamaat Salaat, Jumuah Salaat, Eid Salaat, Hajj rituals, etc.

But to introduce new congregational functions in the name of ibaadat is bid'ah and not permissible. The Ulama should in their bayaans encourage the people to make Dua, and such Dua should be in the privacy of the homes without the ostentation (riya) which accompanies public congregational bid'ah functions.

It is essential to understand that the violence in the country is a warning for us from Allah Azza Wa Jal. He is warning us

to take stock of our evil life of fisq and fujoor. If the warning will not be heeded, the violence will escalate and spiral totally out of control. There will be no police force and no military to save us. We shall be hemmed in – all of us – in its web of destruction.

The Muslim community is morally rotten. The molvis and sheikhs are all mercenaries misleading the ignorant masses to gratify their nafs and to attain their worldly objectives which they advertise in the name of the Deen.

The masses, men and women, are wallowing in moral filth – fisq and fujoor. The filth of face-

book, television, whatsapp, pornography, organized zina, riba, consumption of carrion, haalalation of haraam pornography, and numerous other evils are today the attributes of the vast majority of Muslims. No amount of Duas and Yaseen khatams will be of benefit when Allah's Axe of Athaab falls on the Muslim community. The signs of this *Athaab* are all around us. Remember that the efficacy of Dua and spiritual methods is dependent on Obedience to Allah Ta'ala. In this regard Rasulullah (Sallallahu alayhi wasallam) said:

"Whatever is by Allah is available only by means of obedience."

Therefore, do not expect your Yaseen khatam to save you from Allah's Athaab if you persist with your facebook and television immorality and filth. Warning us, the Qur'aan Majeed states:

"Beware of such a FIT-NA (i.e. ATHAAB) which will overtake not only the transgressors among you."

The so-called pious ones – the buzrugs who have opted to become 'dumb shaitaans' and abstaining from Amr Bil Ma'roof Nahy Anil Munkar, will all be overtaken by Allah's universal (aam) Chastisement. May Allah Ta'ala guide us all and have mercy on us.

THE HARAAM PORK VACCINE

Vaccination even without any pork ingredient is haraam. With a pork content the prohibition is greatly emphasized. A Muslim pharmacist writes:

"Assalamu Alaikum respected Mufti

I am a pharmacist by profession and would like to seek your verdict on the following.

The government is planning a massive measles immunisation drive in June 2017 where 650,000 children will be immunised against measles.

Upon inspecting the

package insert of this vaccine it is found to contain the active ingredient which is live measles vaccine plus preservatives plus gelatin in situ.

I called the manufacturer of the product and spoke to the production office and Linda from Biovac confirmed with me that the source of the Gelatin used for their product is of Pig origin (Porcine).

Kindly advise whether Muslim parents should consent to have their children immunised with this product for the upcoming campaign.

Jazakallah Khair"

THE INTERMINGLING IN MUSJIDUL HARAAM

The current pollution of Musjidul Haraam and Baitullah Shareef by the

evil haraam practice of intermingling of sexes permitted by the fussaaf/fujjaar Saudi authorities is in total conflict with the Shariah. This pollution is not a new development. It had also occurred in earlier times.

In his kitaab *Arwaah-e-Thalaathah*, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) records the following episode of Ha-

A MUSHRIKAH IN THE MUSJID

Q. In Cape Town an imam of a mosque allowed a mushrikah to deliver the pre-khutbah talk on Jumuah. It is clear that this man has no understanding of the Deen. Now what is his status in terms of the Shariah?

A. This man reeking with the worst type of kufr is a kaafir – a murtad. Salaat behind him is not valid. He is among the worst of murtaddeen and munaafiqeen about whom the Qur'aan Majeed states: *"Verily, the munaafiqeen will be in the lowest level of the Fire. Never will they find a helper."* A murtad is infinitely worse than a born non-Muslim. Precisely for this reason will a murtad such as this vile specimen of creation be

executed in an Islamic state. It is surprising that Muslims still frequent the mosque where this murtad officiates. They are destroying their Salaat and incurring the Wrath of Allah Azza Wa Jal.

In Cape Town the pseudo MJC sheikhs and the lost and bewildered so-called deobandi molvis are quick with their bootlicking fatwas to cultivate the favour of the authorities and the modernist juhhaal Muslims, e.g. their baatil fatwa on vaccination. But, they invariably retreat into a fortress of haraam silence acting like dumb devils when the need for *Amr Bil Ma'roof Nahy Anil Munkar* is imperative such as this case of the murtad who has turned devil.

REGARDING SHA'BAAN

Undoubtedly, there are many acts of bid'ah and haraam which the juhala are committing on this auspicious Night. This is obviously not permissible. Besides the many Bid'at perpetrated by the ignorant Barelwis and others of their ilk, the pseudo-deobandi molvis of this age are also guilty of bid'ah on this Night. Their bid'ah consists of stupid programs of ostentation and merrymaking. Delivering lectures specifically on this Night is bid'ah.

The Mujlisul Ulama has published a booklet on the 15th of Sha'baan. The Ahaadith supporting this Night are discussed in the booklet. Salafis are ignorant. Their views should simply be dismissed as bunkum.

mained firm in their stance, and they thus prevented the intermingling of men and women.

On hearing of this episode, Hadhrat Raaiपुरi commented: *"Such intermingling had also occurred during the time of Mullah Jeewan. He too had (physically) prevented men and women from intermingling."*

FRIENDS

Hadhrat Abu Haazim (Rahmatullah alayh) said: "When two friends associate much, then one of them will soon say (or do something) which will annoy the other friend. Therefore it is appropriate for friends not to meet often."

dhrat Shah Ismaeel Shaheed (Rahmatullah alayh) who had passed away in 1246 A.H./ 1831 CE:

"Men and women used to enter the Ka'bah (and Musjidul Haraam) together. When Maulana Ismaeel Shaheed (Rahmatullah alayh) observed this state of affairs, he together with his

companions unsheathed their swords and prevented the intermingling. They stood at the Ka'bah and exclaimed: *'If men and women enter together, we shall smite their heads.'*

A great hue and cry went up, but Maulana Ismaeel and his colleagues re-

HOMOSEXUALS/GAYS

Q. Today even some Ulama have adopted a complacent attitude towards gays and homosexuals. They say that these people have been naturally created as they are, hence they should be tolerated. They present some 'genetic theory' for accepting the conduct of homosexuals. Please comment in the light of the Shariah.

A. The worst scoundrels who were homosexuals were the people of Nabi Loot (Alayhis salaam). Everyone is aware of the fate which Allah Azza Wa Jal inflicted on these people. From the *Athaab* which had totally obliterated the nation of homosexuals, we understand that there were no extenuating circumstances to mitigate the sentence which Allah Ta'ala had inflicted on them.

Today's kuffaar, deviate modernist 'muslims'

and even some bootlicking molvis will find justification for the homosexuality of the people of Nabi Loot (Alayhis salaam) with their 'genetic' theory. Muslims who present such baboonic theories to justify the worst of sins lose their Imaan. Regardless of any unnatural tendency which the doctors diagnose, the fact remains that Allah Ta'ala has made homosexuality haraam and He has severely punished the homosexuals, and the Shariah prescribes even the death penalty.

It is therefore, haraam and akin to kufr for ulama to bootlick the kuffaar on this issue and to speak the language of the fussaag and kuffaar doctors who are in reality atheists despite having Muslim names.

Even if we assume that the homosexual is naturally inclined to the same sex, then too, it should be

remembered that he/she is not mad. His/her intelligence operates correctly. In South Africa there are gay and homosexual male and female judges of the High Court. They are not mad despite their sexual perversion. He/she fully understands his unnatural inclinations. But, instead of restraining the nafs, he / she gives free expression to bestial lust. The male homosexual is like the man who commits zina with a woman. This man who inclines naturally to women does not have a licence to fornicate. Similarly the man whose natural inclination is homosexuality does not have a licence to commit the perverted misdeed. Just as the man with a natural desire for females has to restrain his nafs and abstain from zina, so too has the man who inclines to another man have to abstain from homosexuality.

His natural inclination

is a trial which he has to control. He is not permitted to give expression to his haraam desire simply because it happens to be his natural inclination. He has to submit to the Shariah.

The *Khuntha* (hermaphrodite) is an abnormal person – a person who is physically deformed. He/she has two sets of organs, male and female. The one set may be more developed than the other. Such a person will be classified in accordance with the organ which functions dominantly.

In rare cases both organs are functional, making it impossible to determine the sex. Such a person is classified *Khuntha Mushkil*. Rasulullah (Sallallahu alayhi wasallam) had exiled them to the outskirts of Madinah. There are Shar'i *ahkaam* pertaining to the *khuntha mushkil*.

Besides the *khuntha mushkil*, there are only male and female, and no

third classification which admits scope for those with homosexual or lesbian inclinations. They have to just restrain their nafs and act within the limits of the Shariah. The genetic argument does not mitigate their crimes of homosexuality.

The foregoing explanation does not permit that these people be held in contempt. Despising a person even if the person is a kaafir, is not permissible. No one knows what the future holds for himself/herself. It is quite possible that the homosexual will repent and rectify his bond with Allah Ta'ala while the one who had held him (the homosexual) in contempt, may flip and begin plodding the path of Jahan-nam. There were many such cases. The episode of Hadhrat Abdul Wahhaab Bin Abdul Majeed Thaqaafi (Rahmatullah alayh) appearing elsewhere on this page will be a salubrious lesson, Insha-Allah.

THE TIME OF FITNAH

Hadhrat Ali (Radhiyallahu anhu) said:

"Soon there will dawn such an age when kingdom (political power) will not be sustainable without killing and oppression. Without miserliness a person will not become wealthy. Without following base lusts, mingling with people will become impossible. Whoever happens to be in such

an age should adopt Sabr and guard his nafs. If he adopts Sabr, Allah will grant him the reward of fifty Siddiqeen (Auliya of the highest status). During the last of ages a Mu'min will have no peace without being unknown among the people."

That is, safety and peace may be acquired only in solitude and the sanctuary of one's home.

A SALUBRIOUS LESSON

DO NOT DESPISE ANYONE

Once Hadhrat Abdul Wahhaab Bin Abdul Majeed Thaqaafi (Rahmatullah alayh) was passing through a town when he saw a janaazah being carried by three men and a woman. There was no one else accompanying the janaazah. Hadhrat Abdul Wahhaab went forward, told the woman to step aside. He took her place and they proceeded to the

Qabrustaan.

He performed the Janaazah Salaat and assisted with the burial. After the burial, he asked the old lady: "Do you have no neighbours?" She said: "Yes, I do have neighbours, but they refused to participate in the burial because the may-yit, my son, was a mukhannath (hermaphrodite)."

That night Hadhrat Ab-

dul Wahhaab saw in a dream an extremely handsome man adorned with heavenly apparel. He asked the man: "Who are you?" The man replied: "I am the *khuntha* whom you buried today. I have come to express my gratitude to you for having performed my Janaazah Salaat." Hadhrat Abdul Wahhaab: "How did you fare?" The man: "Allah Ta'ala forgave me because all the people despised me and held me in contempt."

NOSE RINGS

Fit for wild bulls

Q. Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) while strongly discouraging nose rings for women, did not say that it is not permissible. Please explain your view of impermissibility.

A. During Hadhrat Thanvi's time and environment piercing the nose was customary. It was not a practice in emu-

lation of the kuffaar, hence it was permissible at that time despite its reprehensibility. We must, however add that the *reprehensibility* is sufficient for proclaiming this ugly practice forbidden and sinful (Makrooh Tahrimi).

In our time and society it is not permissible. Many women have lately asked about this practice. Firstly, it is not at all a practice in our society. Secondly, non-

Muslim women in the west have recently begun adopting this practice. In view of western white women having initiated this practice, Muslim women who suffer from the disease of gross mental inferiority, are lapsing into the major sin of *Tashabbuh bil kuffaar* (imitating the kuffaar). They are also desirous of following in their footsteps, hence the fatwa of impermissibility.

THE LOVE FOR ANONYMITY

It is reported in the Hadith that on the Day of Qiyaamah, Hadhrat Uwais Qarni (rahmatullah alayh) will be admitted into Jannat in great pomp and splendour. He will be in the midst of seventy thousand Malaikah (Angels) who will all be identical to him in resemblance. No one except those whom Allah Ta'ala wishes, will be able to recognize who Uwais Qarni is. Just as Hadhrat Uwais (rahmatullah alayh) passed his life on earth incognito, so too will his wish that he remains incognito even in the Akhirah be fulfilled.

ULAMA-E-SOO'

(EVIL MOLVIS AND SHEIKHS)

Rasulullah (Sallallahu alayhi wasallam) said:

"In the last of ages (in close proximity to Qiyaamah), there will appear men (molvi and sheikh frauds) who will deceive the world (the people of the world) with the Deen. For impressing people they will don (the simple) woollen garbs (of the Sufis). Their tongues will be sweeter than sugar whilst their hearts will be the hearts of wolves. Allah Azza Wa Jal says: 'What, are they (trying to) deceive Me or are they flaunting audacity (with their deception) upon Me? I take oath by Myself that I shall most certainly afflict these (frauds) with such fitnah (punishment) which will

leave the intelligent among them aghast." (Tirmizi)

"After me there shall appear imaams (molvis and sheikhs) who will not be guided by my guidance nor will they follow my Sunnah. Among them will be men whose hearts will be the hearts of the shayaateen in human bodies." (Muslim)

"There are callers (among these fraud molvis and sheikhs) at the gates of Jahannam. Whoever answers their call, they will cast him into it (into the Fire of Jahannam with their deception)." (Mishkaat)

Commenting on this Hadith Mullah Ali Qaari (Rahmatullah alayh) says:

The Callers at the

gates of Jahannam:

They will be a group (of ulama-e-soo') who will call people towards dhalaalah (deviation). They will prevent them from guidance with a variety of confusions. They will divert people from goodness to evil, from the Sunnah to bid'ah, from zuhd (abstinence) to raghat (indulgence in the dunya).

Every kind of deception/confusion is representative of a gate of Jahannam. They will call to Jahannam, i.e. towards such dhalaalah which directs to Jahannam thereby they will cast into Jahannam the one who answers their call."

Describing these devils in human bodies, Rasulullah (Sallallahu alayhi wasallam) said:

"They will be from amongst us, speaking our language." Commenting, Mullah Ali Qaari says:

"They will speak (eloquently) in Arabic or will be giving talks of mawaaiz and hikam (i.e. Deeni naseehat) or what Allah and His Rasool said whilst their hearts will be bereft of any goodness. They will disgorge with their tongues what is not in their hearts."

They are the facebook molvis and sheikhs, the molvis who organize kuffaar sports, the molvis who participate in kuffaar funerals, the molvis who compromise the Deen, the molvis who render the Shariah subservient to kuffaar law with stratagems such as MMB (so-called muslim marriages

bill), molvis who organize merry making parties and functions such as mass i'tikaafs, mass family gatherings, molvis who participate in inter-faith kufr conferences, molvis and sheikhs who halaalize carrion, molvis and sheikhs who appear on television, molvis and sheikhs who halaalize haraam pictography, molvis who use their deeni institutions for worldly and nafsani objectives – for money and other base desires. Besides these few haraam activities, the ulama-e-soo' engage in many other haraam shenanigans which bring them within the purview of the aforementioned Ahaadith. Scale them all on the standard of these Ahaadith, and save your Imaan. Beware from becoming entangled in their evil tentacles.

OPPOSE THE YAHOOD

Rasulullah (Sallallahu alayhi wasallam) said: "O Fasting People! Partake of Sehri." (i.e. the light meal before commencing the fast), and oppose the Yahood." The Yahood's fast is without the Sehri meal.

The primary reason for Sehri mentioned by Rasulullah (Sallallahu alayhi wasallam) is to

avoid *tashabbuh bil yahood* (resemblance with and emulation of the Jews).

This is the attitude which Rasulullah (Sallallahu alayhi wasallam) has emphasized to be inculcated in general, not only regarding Fasting. But today Muslims are imitating

and aping the Yahood and Nasaara right into the "lizard's hole" in the words of Nabi (Sallallahu alayhi wasallam).

The humiliation of Muslims sprawled at the feet of the Yahood and Nasaara and licking their boots should therefore be no surprise. This humiliation is self-inflicted.

TABLIGH JAMAAT METHOD

Q. The Tabligh Jamaat emphasizes that its mode of Tabligh is the work of the Nabi, the Sahaabah and the Ambiya. Is their claim valid? Please comment.

A. We find nothing amiss in the original methodology of the Tabligh Jamaat as planned by its seniors such as Maulana Ilyas (Rahmatullah alayh). The objective of the Tabligh Jamaat is to impart ta'leem of the very basics of the Deen, hence they operate or are supposed to operate within the narrow confines of their Six Points. No one can find fault with teaching the Kalimah, Tahaarat, Salaat and the other basic teachings of the Deen.

There is nothing wrong

in saying that teaching the Aqaaid, Tahaarat and Salaat, etc. is the 'work of the Nabi' because it was the Nabi (Sallallahu alayhi wasallam) and the Sahaabah who had accorded priority to this Ta'leem. In fact, the first practice after Aqaaid imparted by the Sahaabah who conquered the lands of the kuffaar was Tahaarat and Salaat.

However, nowadays, because of the *ghulu'* which has crept into the Tabligh jamaat, they generally mean that their methodology is the only tareeqah of Rasulullah (Sallallahu alayhi wasallam). It is this *ghulu'* which is destroying the Tabligh Jamaat.

THE AALIM BA AMAL

"When an Aalim implements practically his Knowledge, then the hearts of the Mu'mineen incline to him. Then only, he in whose heart is a disease (of nifaaq, hasad and the like) detests him (i.e. the Aalim who practises according to his Knowledge)."

(Ma'roof Karkhi – Rahmatullah alayh)

HOMOSEXUALS FLOGGED

In the Aceh Province of Indonesia where Shariah law is enforced to some extent two homosexuals found guilty of the evil misdeed were sentenced to a flogging. The two males were each flogged 83 cuts with a cane.

THE SAADIQEEN

The Qur'aan Majeed says: "Be with the Saadiqueen." Describing the Saadiq (the true Wali), Rasulullah (Sallallahu alayhi wasallam) said: "(He is such a man) who reminds you of Allah when you see him. His speech increases you in knowledge, and his deeds remind you of the Akhirah."

STUDYING IN CHINA

The pursuit of secular education at any university in any country is haraam for both males and females. It is not secular education which is haraam. The immoral environment of fisq, fujoor and kufr, renders these institutions akin to brothels, hence it is not permissible to be admitted to abodes which are the pathway to Jahan-nam and ruin in the Aakhirat.

This prohibition is vastly aggravated and emphasized in China. It is lamentable that Muslims are increasingly going to China in pursuit of secular education. China is about the worst anti-Islam country where Islamic liberties and the Deen are suppressed.

The law in that country

of Pork and Kufr prohibits the establishment of a musallaa (a room for Salaat) for Muslim students at universities. Those students who are a bit concerned with the Deen perform Salaat in a room which they may not dedicate for Salaat. They also use the 'musallaa' for a variety of mundane activities to avoid creating suspicion.

Despite having no freedom to perform even Salaat, they select to remain in such a vile, anti-Islam country where millions of Muslims in the past have been exterminated. This speaks volumes for the deficiency of the Imaan of these students. Their Imaan dangles on a thread.

IN THE FOOTSTEPS OF ADULTERERS

By Mufti Muhammad Aashiq Ilaahi

Although rape is outlawed in their constitutions (i.e. of the West), adultery and fornication are permitted without restraint. Now they have also made lawful homosexuality and lesbianism (and every kind of sexual perversion and sub-bestial immorality the human mind is capable of hallucinating). Even their religious and social leaders freely indulge in these obscenities. They come fully within the scope of Allah's declaration:

"As for the unbelievers, they enjoy themselves and devour (food) like animals.

The Fire shall be their abode." (Muhammad, Aayat 12)

Today even Muslims perpetrated (without any compunction) these evils which they have acquired from their (kuffaar) tutors. Not only do Muslims commit these indecencies, but they have

formed organisations to promote the abolition of Nikah. Magazines are published weekly and monthly promoting immodesty and by displaying pictures of naked men and women. These publications incite the passions, inducing people to fornicate.

Previously, romantic films were screened only in cinemas. Then pornographic scenes were gradually introduced. Today the most licentious scenes are flagrantly shown. Now the same promiscuous programmes have been introduced by television and videos in almost every home. The old and the young are all subjected to this indecency. This evil has degenerated to such an extent that parents watch these scenes with their children and even encourage it.

(It is reported in the Hadith that a time will dawn when parents and their children will indulge in fornication most

THE BENEFITS OF THE FAST

Rasulullah (Sallallahu alayhi wasallam) said:

"One who fasts during Ramadhaan with sincerity for the Sake of Allah Ta'ala, is like one who has emancipated 600,000 slaves; made Qur'baani of 600,000 camels and worshipped Allah for 600,000 years."

Such thawaab (reward) is attainable by correct observance of the Fast, not by mere abstention from food and drink. The soul of the Fast is Taqwa. Taqwa must regulate the mind and the entire body. Every part of the body has to fast. Total abstention from haraam, mushtabah

(doubtful things) and futility, and total control of the tongue, eyes and mind are necessary for gaining the maximum benefits and rewards of the Fast. Minus these requisites the fasting person will be like a tied or caged animal deprived of food and water. Nafsaani dictates (emotional commands) should be vigorously restrained.

DUROOD AND DUA IN TARAWEEH

A shaitaani advice proffered to the huffaaz who conduct taraaweesh salaah is that they should omit durood shareef and dua after tashahhud.

This advice is haraam. Although reciting durood shareef and dua after

tashahhud is not technically waajib, it is practically waajib. It is therefore not permissible to abandon the durood and the dua after tashahhud.

The laziness of a couple of people should not be tolerated and accepted as valid grounds

for committing the sin of intentional omission of the durood and dua. It is not permissible to deprive musallis from the wonderful and great thawaab of reciting the durood and dua and of upholding this sunnatul muakkadah ibaadat.

LOVE OF GOLD AND SILVER

Hadhrat Maalik Bin Dinaar (rahmatullah alayh) said that in the Taurah it is recorded that a lover of gold and silver finds it difficult to proclaim the Haqq (Truth). Ziyaad Bin

Alaa' (rahmatullah alayh) once saw in a dream the earth exquisitely adorned with every type of conceivable embellishment. Observing this dazzling earthly beauty, he said:

'May Allah save us from you.' The earth responded: 'If you desire safety from my snares, then have an abhorrence for gold and silver just as they had an abhorrence for your father, Aadam (alayhis salaam).'

DO NOT HOPE.....

Hadhrat Abu Bakr Warraaq (Rahmatullah alayh) said: "As long as you associate with oppressors, do not hope for the pleasure of Allah. As long as you lust for the world, do not have hope for Allah's love. As long as you are harsh with the weak ones, do not hope for a tender heart."

shamelessly together. The reality of this prediction has been confirmed by television.)

There is no difference between the movies produced in 'Islamic' countries (*there is nothing Islamic about Muslim countries*) and those produced elsewhere. People who appear to be 'deeni' do not prevent their children from indulgence in these vices. They allow their

THE BANDWAGON OF TRANSFORMATION

(Continued from page 1)

and haraam according to the Shaafi' Math-hab.

The addition of impure substances and alcohol does not bring into operation the process of *Istihalaah*. If alcohol or urine is added to dough and bread/cake is baked, the resultant product will be haraam. It will not become halaal on the basis of the

Istihalaah argument. Despite the alcohol or urine or faeces added to the dough having completely changed its nature and properties, the product will not be rendered halaal. On the contrary, the halaal item becomes haraam by the addition of impurities.

Do not be deceived by the *Istihalaah* argument of the morons.

children to purchase these devices of sin that are so commonly available. (*This comment was made many decades ago. Today the filth and immorality have multiplied manifold as a consequence of the cellphone contraptions.*)

The minds of people have become inundated

and befogged with scenes of nudity and immorality. People still adhering to their staunch religious roots cannot hope to influence the new generation who refuse to listen to the Qur'aan and Hadith.

(Continued on page 11)

GHAZAALI'S ADVICE TO HIS STUDENT

Beware of endeavouring to enrapture the audience with your talk, and to impress them, and to induce them to become ecstatic and emotional so that they later exclaim: "What a wonderful talk!" This attitude is indicative of worldly inclination. It is the effect of *ghaflat* (indifference and being oblivious of the Akhirah).

Instead, you should resolve and endeavour to call people from the *dunya* to the *Aakhirah*, from *ma'siyat* (sin) to *Taa'at* (obedience to Allah), from greed to abstinence, from niggardliness to generosity, from doubt to conviction, from indifference to alertness and from haughtiness to piety.

Instil love of the Akhirah in their hearts and make the *dunya* detestable to them. You should teach them how to offer Ibaadat and the principles of *zuhd* (abstinence).

Do not deceive them about the *Karam* (Munificence) of Allah Ta'ala and His *Rahmat* (Mercy), because their dispositions are overwhelmingly refracted from the Road of the Shariah. They are involved in pursuits which are displeasing to Allah Ta'ala and engaged in despicable characteristics. Therefore, instil awe in their hearts. Create fear in them, and warn them of the dreadful scenarios they are going to face (at the time of Maut, in the Qabr and in the Akhirah). Perhaps then their spiritual attributes will transform, for then their attitude and approach will change. Then will they covet and show inclination towards Taa'at and shun *ma'siyat* (sin).

This is the way to give *wa'z* and *naseehat* (lecture/bayaan/talk/ and to admonish). Any *wa'z* with a different effect is a calamity for the speaker and the audience. In fact,

it has been said that such a speaker is a ghou and a shaitaan abducting creation from the Straight Path and destroying them. It is therefore incumbent on them to flee from such a person because the damage caused by this speaker to their Deen is something not even Shaitaan can achieve. And it devolves upon those who have the authority and power to bring down such a person from the pulpits of *wa'z* and ban him from his actions. This is part of *Amr bil Ma'roof- Nahi anil Munkar* (Commanding virtuous deeds and Prohibiting evil deeds).

Shun association with the leaders and kings. Do not even look at them. Looking at them, associating with them and hobnobbing with them (bootlicking them) are disastrous. If you are trapped with them, then abstain from praising and adulating them for verily

Allah Ta'ala becomes angry when a faasiq (irreligious person) and zaalim (tyrant) are praised. One who prays for their long life is in fact pleased with disobedience to Allah Ta'ala.

Abstain from accepting the hand-outs and gifts of the rulers even though you know that these are from halaal sources. It is imperative to abstain from craving for their wealth, for that is to destroy one's Deen. This crave spawns treachery and selling the Deen for a miserable price. It causes one to favour the rulers, to approve of their stance and to acquiesce to their oppression. And all these attitudes bring ruin to one's Deen.

The minimum harm when accepting their hand-outs and deriving benefit from their worldly state and wealth, is that you will incline affectionately to them. And one

who takes a liking to another undoubtedly desires for his beloved long life and preservation. However, love for the preservation of a Zaalim is tantamount to a desire for *Zulm* on the servants of Allah Ta'ala. What can be more destructive to one's Deen and Aaqibah (ending) than this?

Please beware, I repeat, beware of Shaitaan's temptation or some people's suggestion that it is more meritorious and better to take money from them and disburse same to the fuqara and masaakeen (poor and needy) because they (the kings and rulers) spend their wealth in *fisq* and *ma'siyat* (transgression and sin). Thus, your spending on the poor people is nobler than their spending. The Accursed (Shaitaan) has deceived and severed the necks of many with this deceptive argument. We have discussed this in *Ihya-ul-Uloom*. Refer to the discussion there.

AT THE TIME OF MAUT

WHEN Maut (Death) arrives, the Angels of Punishment will say to the transgressor:

"Enter the gates of Jahannam wherein you shall dwell forever. Indeed, it is a vile abode for the proud ones."

When Maut arrives for the Muttaqeen (the pious Believers), the Qur'aan rehearsing the scene says: *"(The Muttaqeen are) those whose souls will be taken by the Mala'ikah in a beautiful state. They (the Angels) will say: 'Salaam on you. Enter Jannat by virtue of the deeds (of righteousness) you had practised.'"*

Maut is the inevitable, inescapable reality. Do not conduct yourself as if you will not come into collision with Maut. Do not pretend that tomorrow you will not be an old person, perhaps decrepit and bedridden at the mer-

cy of others. Do not be oblivious of *Sakraat* (the pangs of Death).

Once Hadhrat Nabi Isaa (Alayhis salaam) passed by a grave. It was revealed to him that the inmate of the grave was Saam, the son of Hadhrat Nabi Nooh (Alayhis salaam). Nabi Isaa (Alayhis salaam) desired to speak to Saam. Allah Ta'ala granted his wish. When he proclaimed: "Stand, O Saam!, with the permission of Allah!" Out of the grave appeared Saam. Seeing him, Nabi Isaa (Alayhis salaam) said: *"O Saam! I see your hair and beard are white. During your age no one had white hair. How come your hair is white?"* Saam responded: *"O Ruhullaah! When I heard your command, I thought it was the resurrection of Qiyaamah. The fear thus transformed my hair,*

IN THE FOOTSTEPS OF ADULTERERS

(Continued from page 10)

In times gone by, a person who committed adultery was scorned by society. The sinner would never publicize his actions. However, nowadays there remains no vestige of *hayaa* (shame). Chastity is frowned upon and fornication receives favourable publicity.

hence it is white."

Nabi Isaa (Alayhis salaam): *"How was Maut?"* Saam: *"O Ruhullaah! Four thousand years have passed since I died. Today I am still feeling the pangs of death."*

Take lesson and reflect much on Maut. Rasulullah (Sallallahu alayhi wasallam) said: *"Remember in abundance the entity which will sever your (worldly) delights, i.e. Maut."*

THE VILLAINY OF FACEBOOK SHAYAATEEN

From the salutary and sanative advice proffered by Imaam Ghazaali (Rahmatullah alayh) to his Student, it should be readily understandable that the objective of a *wa'z*/bayaan/lecture is to strengthen man's bond with Allah Ta'ala. The very opposite is the agenda of the facebook molvis and sheikhs who are veritable shayaateen (devils) as pointed out by Imaam Ghazaali (Rahmatullah alayh).

The motive of the facebook shayaateen is to impress the audiences with their 'eloquence' and style of acquittal de-

signed for the attainment of nafsani cravings – monetary gain and self-aggrandizement – *hub-e-maal* and *hub-e-jaah*. Imaam Ghazaali has sounded a sombre warning for listening to the talks of these shayaateen who appear in human form. In the words of the Hadith, while their tongues are sweeter than sugar, their hearts are the hearts of wolves. They plunder the wealth as well as the akhlaaq and Imaan of Muslims. It is therefore, haraam to listen to the talks of these vile facebook molvis and sheikhs.

INSIGHT

"O People! If you desire some insight of your condition after death, then reflect on the state of those who have died before you. The vice or virtue with which people remember them, will also be your condition." Hadhrat Hasan Basri (rahmatullah alayh)

Questions and Answers

THE MAJLIS Q & A
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(Continued from page 5)

child's wealth?

A. Parents may use money from their retarded child only for the expenses of the child. If they use any for themselves, they have to repay it. If the child is baaligh and only retarded, but not insane, then Zakaat is payable on the child's wealth. If the adult child is insane, then Zakaat is not payable on his/her wealth. Zakaat is not payable on the wealth of a na-baaligh child.

Q. Is it permissible to attend the musjid opening function for a Musjid in Lenasia?

A. It is not permissible to attend the bid'ah musjid opening function. It is a function of riya, takabbur and israaf. It has no relationship with the Sunnah. There is no such stupidity in Islam as a 'musjid official opening' ceremony.

Q. Many people say that hasheesh is permissible. They cite a Hadith in which it is mentioned that Hadhrat Aishah (Radhiyallahu anha) had given some people hash-eesh. Is this narration authentic?

A. The "many people" are stupid. The term 'hasheeshah' in the Hadith cited by you refers to a food. This food is made of crushed wheat, dates and meat.

Q. I see that the MJC has issued a fatwa of permissibility for the pork vaccine. Please comment.

A. The MJC as well as the NNB Jamiat has issued their haraam fatwas of permissibility for the pork vaccine. One cannot expect any better from these fussaag and fujjar molvis and sheikhs who halaalize carrion. They are bereft of any Imaani conscience. They devour and feed others carrion, and pork is also on the menu, hence 'halaal' pork vaccine.

Q. Are Frangosa chicken fillets halaal?

A. Frangosa chicken fillets are haraam. Remember that all commercially processed chickens are haraam. Do not trust any halaal certificate. The organizations who certify the products of kuffaar are operating a massive fraud racket whereby they halaalize carrion for monetary gain.

Q. My Pakistani husband

issued three Talaqs to me by letter whilst he was in Pakistan. We want to reconcile. The Pakistan government has abolished three Talaqs. Will Nikah be valid? Can he revoke the Talaqs?

A. The three divorces are valid. The abolition by the Pakistan government is kufr. The government of Pakistan is a kaafir / murtad government. Nothing of the Shariah can ever be abolished. Your ex-husband cannot revoke the divorces. You can no longer marry him.

Q. A divorced woman who has custody of her minor children marries. What is her position regarding custody?

A. When the mother marries a person who is not a very close relative of the children, then she loses custody. The Naani (maternal grandmother) then becomes the Shar'i custodian whilst the father remains the Shar'i guardian.

Q. What is the status of a man who walks at home without a topi?

A. Walking about in the home without a topi in front of the children is disrespectful.

Q. Person A was slandered by person B. Person A wants to sue for defamation. I am a lawyer. Is it permissible to sue for defamation in this case? If not, will it be permissible to just write a letter threatening to take legal action if he does not apologize?

A. A monetary claim for defamation in the wake of slander is not permissible in the Shariah. Slander cannot be compensated with money. Yes, you may threaten B with legal action without the intention of going that route. A's demand is in fact the effect of pride. The Ta'leem of the Sunnah is to believe that one is worse than what has been slandered of one. Furthermore, in reality, the slander is a great boon for A because it cleanses him of his sins.

Q. I shall be sitting in I'tikaaf in a Shaafi' Musjid. What should I do when they perform Asr when it is still Zuhr for Hanafis?

A. Join the Shaafi' jamaa't with the intention of Nafl. Later during the Hanafi time, perform Asr alone in the Mu'takaf enclosure.

SPEAKING WITH ALLAAH....

Hadhrat Sufyaan Thauri (Rahmatullah alayh) said: "Recite the Qur'aan Majeed with attention. Reflect on the statements and actions of Rasulullah (Sallallahu alayhi wasallam) and of the Sahaa-bah (Radhiyallahu anhum). He who does so, it is as if he has spoken to Allah Ta'ala, Rasulullah (Sallallahu alayhi wasallam) and the Sahaa-bah."

THREE REGRETS

O People! At the time of death, man will depart with three regrets: (1) Unaccomplished hopes regarding accumulation of wealth. (2) Unfulfilled dreams and desires. (3) Preparations for the life beyond the grave had not been made."

Hadhrat Hasan Basri (rahmatullah alayh)

AN IGNORAMUS

O People! He who regards people to be his followers and believes himself to be a leader of the community, has lost his intelligence. He will be labelled an ignoramus.

Hadhrat Hasan Basri (rahmatullah alayh)

VAIN HOPE

Someone asked Hadhrat Basri (rahmatullah alayh) about a man who is engrossed in vice and transgression, yet he hopes that Allah Ta'ala will grant him salvation. Hadhrat Hasan said: "His hope is vain. His baseless hope will not be fulfilled." Hadhrat Hasan then recited the following aayat of the Qur'aan to substantiate what he had said: "What, is a man who stands up (in Salaat) during the moments of the night, prostrating fearing the Aakhirah and hoping for the mercy of his Rabb, equal to a disobedient one?"

Minus effort and struggle, hopes for Allah's mercy and for salvation are vain.

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Roses have thorns!
The Haqq too has thorns!
"We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)

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"Greater awareness (of the affairs of others) is a sign of a man's paucity of intelligence." (Hadrath Fudail Bin Iyaadh)

DEEN MAY NOT BE PROMOTED OR SPREAD BY USING MEANS AND METHODS WHICH SHARI'AH HAS DECLARED IMPERMISSIBLE.

(Hadrath Maulana Yusuf

Binnori (Rahmatullah alayh)

HAZRAT MUFTI Taqi Saheb after penning the following incident, writes:

"These last advices of Hadrath Binnori (Rahmatullah alayh) should be inscribed on the heart of every person involved in propagating and spreading Deen."

A few days before his demise, Moulana Binnori (Rahmatullah alayh) attended a meeting of the Islamic Adviso-

ry Council in Islamabad.

On the second day of the meeting, some people approached Moulana, requesting him to deliver a bayaan (lecture) which would be broadcasted on television. Moulana politely excused himself and did not accede to their request.

This then led to the question of whether television, videos, etc. should be used for the sake of spreading and propagating Deen, if it is kept free from im-

modesty, shamelessness and other such elements which negatively affect peoples character. Although not on the agenda of the meeting, the topic was unofficially being discussed.

The crux of what Moulana Binnori said on this occasion is as follows:

"I would like to mention one important usool (principle) regarding the topic under discussion. Allaah Ta'ala has not made us mukallaf (duty-bound) to use any and every means possible, in order to bring peo-

ple onto Deen. Yes, we have most definitely been made mukallaf (duty-bound) to use the various permissible means and methods of propagating at our disposal.

Together with commanding us to propagate and spread Deen, Islam has shown us the method and aadaab (etiquettes) of propagating Deen as well. We are mukallaf (duty-bound) to propagate Deen, but within the confines of those methods and aadaab.

If we, by adopting the permissible methods and means of propagating Deen, achieve our goals and objectives, then well and good. But, suppose if we adopt the permissible means and methods,

(Continued on page 10)

"WHERE IS ALLAH?"

"WHERE IS ALLAH?" This is a common question posed by the jaahil Salafis to unwary and ignorant Muslims of the Ahlus Sunnah Wal Jama'ah. Know that this is a question of kufr. Do not become entangled in the bid'ah which the Salafis seek to mire you into with this flapdoodle question.

Reject their drivel presentation of arguments based on stupid interpretation which produces anthropomorphic attributes for Allah Azza Wa Jal. Allah Ta'ala is the Uncreated, Eternal Being Who is boundless in His Zaat and Sifaat. He is without any dimension whatsoever. Neither His Eternal Being nor His Eternal Attributes can be encompassed by our created minds which are finite

in their understanding. Just as there are severe limitations to our vision, hearing, and all other bodily functions and faculties, so too is our mind extremely limited in understanding.

A created entity with limited understanding is incapable of comprehending the Zaat and Sifaat of the Uncreated Boundless and Eternal Being. We are required to reflect and contemplate on the manifestations of Allah's Attributes in the physical realm whose understanding is generally comprehensible to our minds.

When a moron Salafi poses the kufr question to you, respond: Allah Ta'ala says in the Qur'aan: *"The east and the west belong to Allah. Whichever way you turn, there is the Face of Allah."* And the Qur'aan also says: *"He is Allah in the Heavens and in the earth."*

Tell the Salafis that this is all you know and you are not interested to become entangled in the mess of their drivel. Their jahl leads to kufr.

MEN OF INTELLIGENCE

"Those who (sincerely) listen to the Word (Allah's Shariah), then they follow its beautiful (way), they are the ones whom Allah has guided, and they are the people of intelligence."

BECOME A SHAHEED

TO BECOME A Shaheed (attaining martyrdom) is within the grasp and volition of every Muslim, male and female. Every night recite Surah Mulk, sleep with Wudhu, and with Allah's Name on your tongue. Insha-Allah, you will attain the rank of a Shaheed.

ALLAH IS JUST AND MERCIFUL

Question: What will be the lot of non-Muslims who grew up in a non-Muslim environment, were exposed to only Christianity or any other religion. They led good moral lives, but did not embrace Islam. Will they suffer forever in Hell-Fire?

Answer: Frequently we receive such questions. Such questions are the effects of shaitaani wasaawis. In addition to being futile, the ploy of shaitaan is to jar one's Imaan by driving a wedge between a person and Allah Ta'ala.

The response to this question is that Allah Ta'ala is Just and Merciful. All people are Allah's creation. He will de-

cide the fate of every person. Whatever He decrees for people will be Just and Merciful. It is part of Imaan to believe that Allah Ta'ala is *Aadil (Just)* and *Rahmaan (Most Merciful)*.

He will therefore not deal with anyone unjustly and without mercy. So whatever Allah Ta'ala will decree will be according to His Attributes of Justice and Mercy. Hence, there is no need for anyone to be worried and unduly concerned with this issue.

Our understanding, interpretations and theories will not alter His decree. Do not encumber your mind and heart with destructive futility.

Questions and Answers

THE MAJLIS Q & A
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Q. Is the Madina Institute of Cape Town a reliable madrasah?

A. This is a baatil institute. Those who are running this institute are bid'atis and shiahs. Ninowy is their main Shiah-cum-Barelwi deviate. Their one-year crash course produces only deviates and bootlickers of the west.

Q. It has become a recent practice in some Musjids that on the morning of Eidul Fitr after the Fardh Salaat, Zam Zam and dates are served to the musallees whilst the Imaams read out the Hadith of Al-Aswadayn along with its Chain of narrators right uptill Nabi (Sallallahu alayhi wasallam). Some Ulama say that this is bid'ah because the Hadith is weak. What is the correct view?

A. The practice which they have introduced with the dates and Zam Zam is bid'ah, not because the Hadith may be weak, but because it is a new innovation into the Deen.

Q. These days there is hardly a Masjid where you will not find children playing with fidget spinners during Salaat. Please comment on the use of these satanic devices. Is it not the duty of the Imaams to put a stop to this evil?

A. It is the duty firstly of parents, then of the Imaams to put a stop to this satanism. Such children should be expelled from the Masjid.

Q. The Imaam stopped the qiraa't just before the Sajdah aayat of Surah Alaq, and went into Ruku'. Is this proper?

A. It is improper. It is not permissible to omit the aayat merely to avoid making Sajdah. Avoiding Sajdah was the first and gravest sin of Iblees.

Q. How many Angels are keeping up the Arsh of Allah Ta'ala?

A. According to the Qur'aan Majeed on the Day of Qiyaamah eight Angels will carry aloft the Arsh of Allah Azza Wa Jal. It is not known how many are currently bearing the Divine Throne.

Q. Is it permissible to remove body hairs (not the beard)

permanently by means of a laser treatment (epilator)?

A. Removing the body's hair permanently with the epilator treatment may be harmful since it is in conflict with natural growth of the hairs which serve a beneficial purpose. Anything done unnaturally has harmful effects. It is best to abstain from this treatment.

Q. My wife obtained a civil divorce from a secular court. Is this counted as a Talaq? We have been separated for five years.

A. The 'divorce' of a civil court is not valid. The Nikah remains intact despite the five year separation. Only Talaq or an annulment (Faskh) by an Ulama body will cancel the Nikah.

Q. What is the state of the Salaat of a woman who wears such tight pants which clearly reveal the shape of her legs?

A. The Salaat of a woman with such tight pants which show the shape of the leg is not valid. Even if she had performed Salaat for a few years in this lewd manner, she has to make Qadha of all the Fardh and Witr Salaat. However, if she had a long dress over the pants, then her Salaat was valid.

Q. The Majlis has enumerated a number of acts on the basis of which Salaat behind Bham will not be valid. What is the position of Salaat behind Suliman Ravat of the Radio? Besides having attended a church, he committed and still commits all the other acts mentioned in your article in relation to Bham.

A. The same ruling applies to Suliman Ravat of radio shaitaan. He is of the same ilk and the same clique. Also understand that commission of sins does not expel a man from the fold of islam as long as he believes that his evil deeds are sinful. The evil problem with Bham, Ravat, Menk and others of this ilk is that they believe that these acts are halaal. They halaalize the flagrantly haraam misdeeds on the basis of weird interpretations whispered into their brains by Iblees.

Q. A brother rejects the books on the stories of the Auliya.

INANIMATE OBJECTS AND SOULS

Q. Do trees, stones and lifeless objects have souls and do they have emotions?

A. They are not lifeless. According to the Qur'aan every creation of Allah Ta'ala engages in Tasbeeh, glorifying Him. The Qur'aan Majeed states: *"The seven heavens and the earth, and whatever is in them recite His Tasbeeh, but you do not understand their Tasbeeh."* There are numerous verses in the Qur'aan and numerous Hadith narrations which confirm that all created things, including inanimate objects engage in Tasbeeh of Allah Ta'ala.

Allah Ta'ala spoke to the heavens and the earth and they responded. Stones would offer Salaam to Rasulullah (Sallallahu alayhi wasallam), and the trunk of a tree had wept when Rasulullah (Sallallahu alayhi wasallam) no longer leaned against it.

All things have souls, but obviously there is a great difference in the souls of humans,

jinn and other specimens of creation. The growth and life of vegetation clearly confirm the existence of souls for plants. The stone crying and pleading to Nabi Musaa (Alayhis salaam) to intercede on its behalf so that it may not be cast into Jahannam on the Day of Qiyaamah also confirms soul and emotion. There are many such episodes which confirm life and souls for all created objects – animate and inanimate.

Regarding emotions of inanimate objects, it is obvious that if they are utilized correctly for the purposes for which Allah Ta'ala has created them, they will not suffer pain and grief.

However, if these inanimate objects are misused and abused, it will also be *zulm* (cruelty/injustice), and they will testify against the *zaalim* (oppressor) on the Day of Qiyaamah. It therefore does not behove a Muslim to abuse any creation of Allah Ta'ala, be it a stone.

He says that there is no Isnaad to authenticate the narrations on such books. What answer should I give him?

A. The brother who denies the validity of the naseehat and books of the Auliya is an ignoramus. Only morons talk such drivel. The life episodes and advices of the Auliya are not books of academic import. These books are not in need of Isnaad. All the great authorities of Islam read and derived lessons from these books, not only laymen. Great Ulama and Fuqaha had spiritual guides in whose gatherings they sat for moral reformation and spiritual progress. The books of the Auliya are a practical science. Whatever they advise is in conformity with the Shariah. There is no need for Isnaad for these kutub.

Q. The Madrasah gave awards to some students for good academic results. What is the status of these gifts. What should I do with the gift?

A. Give them away. The true Taalib-e-Ilm's focus is only on Allah Ta'ala. The objective of pursuing Knowledge of the Deen should not be the dunya.

Q. Whose responsibility is it to care for a divorced woman who has no source of income?

A. It is the responsibility of the male relatives to take care of a divorced woman. Her brothers, uncles, nephews, etc. are all responsible.

Q. A business was started with only haraam money. What is the status of the profits?

A. A business started with haraam money is haraam. All the proceeds are haraam and have to be given as Sadqah to the poor.

Q. A land was made Waqf for a Masjid about 40 years ago. However, the Masjid was not built. The community has acquired another ground on which a Masjid has been built. Will it be permissible to use the first land for a Mad-

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rasah or to erect shops for an income for the existing Musjid?

A. If the ground had already been declared Waqf for a Musjid, then it has to be used for only a Musjid. A small Musjid should be constructed on the land. The land may not be used for any other purpose whatsoever.

Q. Is it permissible to breed and sell dogs?

A. It is not permissible for Muslims to breed and sell dogs. The Angels flee from dogs while the shayaateen are attracted to dogs.

Q. Which commercial jams are halaal?

A. All commercial jams contain some kinds of chemical ingredients. These ingredients are either haraam or mushtabah. Therefore abstain from all such jams.

Q. If I allow someone to use my cell phone or computer and he uses it for pornography or anything haraam, will I be sinful?

A. Allowing someone to use your phone / computer for any haraam act is also haraam. You will be sinful.

Q. If a Hanafi goes to a place where the vast majority follows the Shaafi' Math-hab, and if he is asked to lead the Salaat, can he perform according to the Shaafi' Math-hab?

A. It will not be permissible for a Hanafi to perform the Salaat according to the Shaafi Math-hab even if the majority of musallis behind him are Shaafi.

Q. If a deceased woman has only two mahram males, can her brother-in-law enter the grave to assist with her burial?

A. If there are not sufficient mahrams to assist, then any man may enter the Qabr to assist with the burial.

Q. Why do you say that Mufti Menk is a deviate and should not be followed?

A. While there are a number of reasons, the most salient feature of his deviation is his appearance on television, facebook and similar other gutter-type zina media. Any molvi or sheikh who appears on these

haraam media and who haalaalizes such a major sin as photography is a deviate who misleads Muslims. He is an agent of Iblees. For these *mudhilleen* free intermingling with women, attending functions of fisq and fujoor are all permissible. They are *ghutha* (scum) in the words of the Hadith.

Q. I am perturbed by the type of relationship my husband has with his sister. I found him lying on the same bed with his sister whilst they were discussing shameless topics. Will it be proper for me to insist accompanying him at night time when he goes to visit his sister?

A. The relationship which your husband has with his sister is not permissible. They are in a relationship of fitnah. You should advise him of the evil and danger of fitnah in conducting such a lewd relationship with his own sister. His conduct is Islamically intolerable and haraam. Most certainly you must accompany him when he goes to visit his sister. Your presence will save the possible development of an extremely dangerous fitna.

Q. When a women in the state of haidh is on a journey should she perform full Salaat on attaining purity? I have always understood this to be so. However, recently I was informed that she has to perform Qasar Salaat, and that the view of full Salaat is not valid. Please comment.

A. If a haaidhah (a woman in the state of haidh) becomes paak (attains purity) on the journey, then for the purpose of Salaat, her safar (journey) will begin from the place where she became paak. If from this point she travels 77 km or more, then she has to make qasr. If the distance from the point of purity to her destination is less than 77 km, then she has to perform Salaat in full. Then when she leaves her destination for a journey of 77 km or more, then she becomes a musaafir and will perform qasr.

This is the Fatwa of the Hanafi Math-hab – of all our senior Ulama. However, there is

THE 'HAJJ-RIDE'???

Q. A group of youngsters from the U.K. has set out on bikes for this year's Hajj. This event has been given much publicity. The boys are being complimented for their feat. What is the Shari'ah's view?

A. This bike-ride and many other acts developing every other day among Muslims are all acts of satanism. These satanic acts in actual fact testify to the Truth of Rasulullah's Nubuwwat and Risaalat. Since acts of satanism unheard of and unimaginable fourteen centuries ago, have been predicted as Signs of Qiyaamah, they (i.e. the acts of satanism) herald the approach of Qiyaamah. These acts of the Devil in fact announce the close proximity of Qiyaamah. The materialization of Rasulullah's predictions is being witnessed daily by men of intelligence. The rotten condition of the scholars, saints and the masses fulfils the predictions of Rasulullah (Sallallahu alayhi wasallam).

Among the Signs of Qiyaamah mentioned in the Hadith is that worldly and nafsaani goals will be pursued under 'deeni' guise. People will seek gratification and fulfilment for mundane and nafsaani objectives with deeds which Allah Ta'ala has designed for the acquisition of the objectives of the Aakhirat.

Hajj is a supreme Ibaadat which requires sincerity, humility, constant Thikrullah, inostentation (*totally bereft of riya*), and focusing on the Pleasure of Allah Ta'ala. But the display by this group of imbecile morons on their satanic bikes are acting in conflict with every requisite which the spirit

and ethos of the Hajj demand. Only morons gripped in the tentacles of Iblees are capable of embarking on such a stupid and ludicrous act to draw cheap and satanic publicity. They are signs of Qiyaamah which are being created in swift succession in today's era which indicate the closeness of the Final Hour.

The stated purpose of the satanic ride is to raise "enough money to provide emergency ambulance services for the Syrian civilians". This is indeed a stupid absurdity. Firstly, those who have the plight of the suffering Syrians at heart are not in need of stupid bike-riders entertaining them. Muslims contribute *Fi Sabeelillah* to gain Allah's Pleasure. They do not donate for a worthy Islamic Cause in exchange for titillation by means of silly, satanic displays by a group of weird louts suffering from intellectual imbecility.

Secondly, these morons excel in stupidity to believe that their shaitaani act can acquire sufficient funds for the mammoth task mentioned. Thirdly, raising funds for any worthy Islamic purpose is not reliant on merrymaking and stupid satanic demonstrations such as the haraam 'hajj-ride' which these louts are undertaking. Their objective is nothing other than gratifying their nafsaani lust of riya and some other worldly agenda.

It is not permissible for Muslims to donate to the fund connected with this satanic 'hajj-ride'. It is in reality shaitaan's ride. The projects of the Deen do not require haraam antics.

another view which is currently the subject of controversy and research. We are not in agreement with the other view which has been issued by Karachi Darul Uloom. If Allah Ta'ala permits, we shall discuss this mas'alah in greater detail.

Q. Some claim that Makkah and Mina due to being ad-

joined are now one city. According to the Shariah can these two Places merge to form one city?

A. The Haram boundaries of Makkah and Mina have been defined and fixed by the *Nass* of the Shariah. There are specific ahkaam related to these places. Even if the building of the two

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places adjoin, such *ittisaal* (*joining*) will not affect the separate and independent status of Makkah and Mina.

EID SALAAT – THE LATE-COMER

Q. If a person joins the Eid Salaat when the Imaam is about to go into Ruku' or in Ruku', what should he do regarding the missed Takbirs?

A. If a person joins after the completion of the Takbeeraat, and if he has confidence of joining the Imaam in the Ruku', then he should first recite the Takbeers, then join the Imaam in Ruku'. If he fears losing the Ruku' with the Imaam, then after Takbeer Tahrimah, he should join the Imaam, and recite the Takbeeraat in the Ruku' instead of the usual Ruku' Tasbeeh. And, if before he is able to complete the Takbeeraat in Ruku', the Imaam rises, then he should abandon the remaining Takbeeraat and rise with the Imaam.

Q. A person misses the first raka't of Eid Salaat. What should he do?

A. The one who has missed the first raka't, should recite the Takbeeraat in the raka't he will be fulfilling after the Imaam. In this case, he should first recite Qiraa't, then the Takbeeraat.

Q. Where should the Muath-thin stand when reciting the second Athaan on the Day of Jumuah?

A. The Muath-thin should stand directly in line with the mimbar when reciting the second Athaan. He may stand in any saff, but in line with the Mimbar. This is Sunnat.

Q. What should a person do when travelling by plane if he will be on the plane during the Hanafi Asr time? May he combine Asr with Zuhr at the airport during the Shaafi' Asr time when it is still Zuhr for Hanafis? Nowadays it is not possible to stand anywhere on the plane to perform Salaat unless one happens to be in a Saudi plane which has a Salaat room.

A. On the ground perform Asr during the Shaafi' time, then on the plane perform Asr sitting in

your seat during the Hanafi time. On landing, perform Asr on the ground. If the time has expired, then perform it Qadha.

PALATIAL MANSIONS

Q. What is Islam's view on constructing elaborate mansions which is the norm with affluent people?

A. Regarding palatial mansions, the Qur'aan Majeed states: *"What! Do you construct palatial mansions as if you are going to live forever (in this world)?"* Casting aside fiqhi technicalities, this Aayat should be an adequate response for the people of intelligence. The healthy heart of a Muslim is a sufficiently qualified Mufti to answer your question. Rasulullah (Sallallahu alayhi wasallam) said: *"Seek a fatwa from your heart."* Life on earth is a practical affair which requires practical implementation of the Sunnah with its culture, norms, attitude and ethos.

Since we lack understanding of the shortness of earthly life and the reality of the Akhirat, we conduct ourselves as if we shall be living in this dunya perpetually. When Maut will stare man in his face, only then will his eyes of the heart open up to understand the reality. But, alas! It will then be too late. The money and the mansions will be left behind.

The Mu'min is required to build palatial mansions in Janat by means of his Ibaadat and Taa-at (Obedience). The Mu'min is required to reflect on the misery and hardship of millions of Muslims who are living in squalor and poverty in shacks, hovels and under plastic sheeting in extreme weather conditions. He will then also understand the waste, futility, his insensitivity and destructiveness of his palatial mansion. *"Take lesson! O People of Intelligence!" (Qur'aan)*

Q. Is it permissible to keep hedgehogs and tortoises as pets?

A. It is not permissible to keep hedgehogs as pets. A tortoise may be kept, but it should not be locked in a small cage. It

VACCINATIONS?

Q. Is it permissible to be vaccinated against measles? Recently a controversy raged on account of the pork content of the vaccines. Please comment. Some Ulama and the Islamic Medical Association said that it is halaal.

A. Whether the vaccine contains a swine ingredient or not, vaccination is haraam. It is the injection of filth into the body. Rasulullah (Sallallahu alayhi

wasallam) said: *"Allah did not create cure for my Ummah in substances made haraam for them."* Those who say that filth and poison which destroy human health are halaal are morons regardless of them being 'ulama' or medical practitioners. They are all bootlickers of the western atheists, hence they swallow whatever filth the west disgorges into their mouths.

should be left open.

Q. Is it permissible to recite Qunoot-e-Naazilah in the second raka't of Jumuah Salaat? What should we do in case it is not permissible?

A. It is not permissible for Hanafis to recite Qunoot in Jumuah Salaat. Remain standing silently without reciting the Qunoot, just as Hanafis should do if they are performing Fajr behind a Shaafi' Imaam.

Q. I approached a company to purchase for me stock, then to sell it to me at a higher price which will be paid in fixed monthly instalments over a couple of years. Is this deal permissible?

A. The company may purchase stock and sell to you at a higher price which you can pay in fixed monthly instalments. This is permissible.

Q. I took an oath that I will not give money to my mother because she uses it for gambling. However, I gave her some money. I know that I have to give the kaffaarah for having broken my oath. But should I pay kaffaarah each time I give her money?

A. You have to pay Kaffaarah only once. Your oath applied to only one occasion, not to repeated occasions.

Q. A male Muslim convert died leaving behind a Muslim wife with no children. He has non-Muslim children from a previous marriage. How should his estate be distributed?

A. There are no inheritance ties between Muslims and non-Muslims. The deceased's non-Muslim children and other rela-

tives do not inherit in his estate. Since his only Muslim heir is his wife, she inherits all his assets.

Q. A man goes for Umrah while he is in debt. His creditor insists on payment, but the debtor instead of paying the debt, goes for Umrah. Is it permissible for him to go for Umrah?

A. The Umrah of this crook is not accepted. It is haraam for him to go for Umrah when his creditor demands payment. Usurpation of the right of the creditor is proof for this man's insincerity and dishonesty. He is a scoundrel. All his good deeds will be handed over to the creditor on the Day of Qiyaamah.

Q. I want to buy a home through Albaraka Bank. Is it permissible?

A. Albaraka products are not halaal. We have written numerous articles to show that Al-Baraka is a riba bank.

Q. My son is completing his hifz. How should this occasion be celebrated?

A. There is no celebration, party, or the like when one's child completes Hifz. All celebrations and jalsahs in vogue nowadays to mark such occasions are bid'ah and riya. As a mark of shukr, one may silently contribute some money/food to the poor. But it should not be advertised.

Q. I have saved up a considerable amount of money for my child of 5 years. Is Zakaat payable on this money?

A. Zakaat is not payable on the wealth of a nabaligh (minor).

Q. If a woman in the state of haidh crosses the Meeqaat

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without Ihraam, enters Makkah, then after haidh she returns to the Meeqaat for Ihraam, does she have to pay the dumm penalty?

A. Whilst the Dumm penalty will not apply if she returns to the Meeqaat, it is sinful to intentionally cross the Meeqaat without being in the state of Ihraam.

Q. In the Haram where is it best for a woman to perform Salaat – in the Musjid or where she is staying?

A. She should incumbently perform Salaat in her room where she is staying. She should not go to the Musjid specially for Salaat. It is not permissible for her to go to the Musjid specifically for Salaat. This prohibition has greater emphasis today. Hijab/Purdah has totally broken down in the Haram Sahreef. The ignorance of the masses and the fisq and fujoor of the rulers are responsible for the corruption prevalent there nowadays.

WOMAN FROM THE RIB

Q. Was woman created from the rib of Nabi Aadam (Alayhis salaam)? Modernists denounce and ridicule this. They say that the Hadith is fabricated. Please explain.

A. They deny this reality substantiated by *Wahi* because they are the bootlickers of the western kuffaar who have fitted their stupid brains into a straitjacket of atheism. Thus, these modernists who deny the Qur'aan and Ahaadith are atheists at heart. Whatever their kuffaar educators din into their ears, they lap it up like dogs and embed it in their hearts.

What is so irrational about a human creation from the Rib of Hadhrat Aadam (Alayhis salaam)? These moron modernists accept and believe that

human beings are created from a filthy sperm drop which necessitates their parents taking ghusl to purify themselves. They believe that Allah Ta'ala creates from a sperm drop, but they deny Allah's power of creating from a pure Rib of a great Nabi. What type of Imaan do these morons have? Their brains and hearts have been filthied, polluted and corrupted with western education, hence for them it is perfectly rational for a human being to develop from a drop of stinking filth, but it is not rational for a person to develop from a pure human rib.

They need to embark on some introspection to ascertain if they still have any semblance of Imaan. With their corrupt beliefs they are denying the Qur'aan which states in innumerable Aayaat:

Verily, Allah has power over all things."

JANAAZAH SALAAT - THE LATE-COMER

Q. A person arrives late for the Janaazah Salaat. What should he do?

A. (1) If one fears that Janaazah Salaat will be missed if one engages in wudhu, it will be permissible to make Tayammum.

(2) If someone arrives after one or more of the Takbirs of the Salaat have been completed, he should not recite the Takbir and join the Salaat immediately as is the case with other Salaat. He should wait for the Imaam to recite Takbir. When the Imaam recites Tak-

bir, he (the late-comer) too should recite the Takbir and join in the Salaat. This will be Takbir-e-Tahrimah for the late-comer. When the Imaam recites the Salaam, the late-comer should fulfil the Takbirs which he had missed. There is no need for him to recite anything other than the missed Takbirs. As long as the body has not been removed, the Salaat will be valid.

(3) If someone arrives after the Imaam has recited the fourth Takbir, he (the late-comer) should immediately recite the Takbir, join the Salaat and recite the missed Takbirs.

NON-MUSLIMS IN THE MUSJID

Q. The NNB jamiat molvis argue that it is permissible to allow non-Muslims into the Musjid. They base this on the Hadith which mentions the presence in Musjid-e-Nabawi of non-Muslim delegations during the time of Rasulullah (Sallallahu alayhi wasallam).

A. The NNB molvis are immoral traitors who have bartered away the Deen for the miserable objectives of the dunya and the nafs. They are guilty of halaalizing a number of major sins.

It is not permissible for muqallideen to dig Ahaadith from the kutub, submit it to their opinion to formulate masaa-il. The Muqallid has to compulsorily refer to the kutub of Fiqh to ascertain the ruling of the Shariah.

The simple ruling of the Shariah is that even a Muslim without wudhu may not enter the Musjid. What then should

we conclude from this? How can a kaafir in the state of janaabat enter the Musjid when a Muslim without wudhu may not enter?

There is tafseer for the Ahaadith you have referred to. There are innumerable Ahaadith on which the fatwa of the Mathhab is not based. It is moronic and satanic for a Muqallid to tear a Hadith from the kutub to cancel a Shar'i hukm.

Ask the morons if it is permissible for a junubi Muslim to sit in the Musjid and engage in Thikr or to just enter the Musjid? Non-Muslims wallow in two types of *janaabat* – physical and spiritual (kufr). When it is haraam for a Muslim with one type of *janaabat* to enter the Musjid, how can it be permissible for a non-Muslim with two kinds of *janaabat* to enter a Musjid. The Qur'aan Majeed explicitly prohibits their entry into a Musjid.

NOT PAYING DEBT

Q. Kindly advise on the following :

In 2007 I loaned my cousin R80000.00 as he was in financial difficulties. He paid back R40000 in 2008. However, regarding the remaining amount of R40000, he has been very quiet. He has made no attempt to repay back this amount and its almost 10 years going now.

I have been very patient never asking him for the amount hoping that he is able to repay.

More so, this is a family member and I don't want to cause a break down in relations if I upfront and demand the payment. I feel this will cause family ties to be cut.

I would like to know what advice can you offer about this situation and what are my rights with regards to the above?

I feel so grieved. What is due to me is now not even

worth the amount I loaned due to the fact our currency is so devalued over the last 10 years. Kindly advise those who take loans and do not repay.

A. Rasulullah (Sallallahu alayhi wasallam) said that the martyr is forgiven all his sins except debt. Refraining from paying debts despite having the means, is most despicable and dishonest. Generally, people have money for luxuries, but they have no money to pay their debts. Such people are inherently corrupt.

A creditor who waits patiently for his due, receives the reward of giving the full outstanding amount as Sadqah for each day he waits. Notwithstanding the virtues of granting extension of time to pay, it is your right to ask your cousin to pay.

Furthermore, due to money having lost its value considerably, your cousin in reality now owes you the amount of gold which R40,000 could have purchased in 2007.

The Abomination of Photography

Hadhrat Mufti Rashid Ahmad Ludhyaanwi (Rahmatullahi Alayh)

Once, a person from northern Nazimabad (Karachi) came to Hadhrat Mufti Rashid Sahib. The man had a white beard, was old and apparently pious and Shar'i-conscious. He was very affluent as well. He also said that Hadhrat Mufti Sahib was a distant relative of his. He requested Hadhrat to perform the nikaah of his son and join the groom's party for the nikaah. Hadhrat responded: "The curse of photography in nikaah gatherings is widespread. Therefore, I do not go (to nikaahs)." The man gave assurance that there will be no photography. Hadhrat responded: "If whilst performing the nikaah photographs are taken then I will immediately get up

and walk away. Think carefully now, lest you become perturbed at your honour being wrecked." The man still gave the assurance and took full responsibility of no photographs to be taken. Hadhrat went. The groom's procession left from northern Nazimabad by road reaching Manora. The nikaah was with the Navy captain's daughter. Upon reaching Manora a huge tent pitched on an open ground was seen there. All around were photographers with their cameras. Hadhrat said sharply: "Until you do not hand me all these weapons of Shaitaan (the cameras) I am not going to go to that tent." Since there was no possibility of this command being met Hadhrat said that he was going to a certain Musjid and after the nikaah is over they

should fetch him from there. The man begged Hadhrat and said: "For your sake we did not call any other person to conduct the nikaah. We are going to be in much difficulty for not having anyone to perform the nikaah now. Furthermore, it will be cause for much disgrace upon us." Hadhrat replied: "Let that be. Leave alone performing the nikaah I cannot even go to that tent." Thus saying Hadhrat went to the Musjid. When he reached the Musjid he realised that it is not permissible to even associate with such people. **"Do not sit with the wrongdoers after admonition." (Qur'aan)** Via boat he went to Kemari and from there taking a taxi he reached home. The next day that man came and said: "On our

return when we did not find you we were overcome with worry." Hadhrat responded: "That was the punishment of your doings." **Mas'alah:** Hadhrat Mufti Rashid Sahib (Rahmatullahi alayh) would frequently caution over a mas'alah pertaining to photography and pictures. He would say: "Many Ulama and Deeni-inclined people labour under the misconception that where photos are being taken, they will stand behind a barrier or bow the head down or screen their heads with a scarf, etc. so that their photo does not appear. They then think that they have escaped sinning in this manner. This is completely erroneous. The mas'alah is as follows:
1. If before arriving at the place of invitation one learns that there is sinning in progress then it is not permissible to go to that

place.
2. If one finds out only after having reached the place then it is not permissible to sit there. It is fardh to go away, irrespective of one being a layman or an Aalim or senior. These two instances are applicable to everyone.
3. However, if the sin is not being carried out at the place of invitation; it is somewhere else, then it is permissible for a layman to sit at the venue of invitation (where no sin is being committed). However it is not permissible for an Aalim and senior to sit there. It is fardh for him to go away. Thus, regardless of anyone having escaped from his photo being taken, however by him remaining seated in that gathering he shares in the kabeerah sin and he becomes a perpetrator of haraam.
(Extracted from *Anwaarur Rashid*)

IMPURE KUFFAAR SYSTEMS

Explaining the introduction of western methods of teaching in Maktab which are supposed to cater for Deeni ta'leem and tarbiyat, a brother writes:

I am uncertain as to the reasons behind why our maktab systems seem to see the need to "modernise" by emulating the western methodology of teaching.

For example, nowadays, we see colouring books, books with animate objects containing "Islamic" stories and PowerPoint presentations and the argument presented is that it is not haraam and that these methods have yielded success in schools.

The result is that there is not even the semblance of the hardy environment in which Sahabah Radhiyallahu Anhum learnt and in which their tarbiyah took place. It is as if they are not our role models, mujahadah is not required for hi-dayat and that their methodology is outdated.

Nowadays, the requirement is university style lectures, as if to say that the methodology

for the prophetic era was for that time, and that in this time, we need to take advantage of "advancement."

Nowadays we will see colourful posters on the wall and maktab classrooms painted like school classrooms. No doubt some secular psychological study will be used to justify abrogating the numerous sacrifices the Sahabah Radialahu Anhum undertook to acquire ilm.

- (A) I am not a knowledgeable or pious person, but am I right in concluding that the aforementioned is due to an inferiority complex as a result of weakness of Imaan?
- (B) Please detail the correct methodology of how I should educate my child so that I am as close to the Sunnah as possible.
(End of letter)

The intellectual inferiority of Muslims of this era has constrained them to abandon the blessed methodology of the Sahaabah and the Salafus Saaliheen in even the sphere of

Deeni ta'leem and tarbiyat. There can never ever develop a better system of teaching the Qur'aan and every branch of knowledge related to the Qur'aan than the method of the Salafus Saaliheen.

The methods of the western kuffaar are bereft of benefit and barkat. It is illogic and it indicates extreme Imaani deficiency to substitute the mubaarak age-old methodology of the Salafus Saaliheen with the methodology of the enemies of the Qur'aan. The systems of the enemies of the Qur'aan can never surpass the glittering methodology of those to whom the Qur'aan was revealed.

The gross mental inferiority of Muslims which is the effect of the colonization of their brains by western education with its atheistic ethos and emphasis on immorality and perversion, is most lamentable. Even the ulama of this age have fallen victim to the disease of mental inferiority and adoption of kuffaar ways and systems over and above the Sunnah of Rasulallah (Sallallahu alayhi wasallam).

HARAAM

YELLOW 5 / TARTRAZINE OR E102

Yellow 5 also known as Tartrazine or E102 is extensively used in a variety of products – in potato chips, jams, sweets,, etc. It is banned in Austria and Norway. Other European countries have warned about the harmful side effects of this poisonous ingredient.

Among the diseases caused by this haraam poisonous substance are asthma, multiple chemical sensitivities, hyperactivity in children, cancer, urticaria, eczema, angioedema, etc.

It is not permissible to consume products containing this harmful ingredient.

ISLAMIC BANKING?

Do not be deceived by the creature called 'islamic banking'. There is no halaal Islamic banking anywhere in the world. All so-called 'islamic' banks are Riba banks halaalized by liberal molvis and sheikhs – scholars for dollars.

They dub their riba and baatil transactions with fancy Islamic terminology to dupe the ignorant public. They are in the same category as these evil carrion halaalizing outfits.

Those who have surplus cash, should invest in gold coins to offset the effects of erosion by inflation.

"YOUR ENEMIES"

"O People of Imaan! Verily, some among your wives and children are your enemies. Therefore, beware of them. If you pardon, overlook and forgive, then verily, Allah is Most Forgiving, Most Merciful.

Verily, your wealth and your children are a trial (fitnah). And by Allah there is a great reward." (At-Taghaabun, 14 and 15)

When a man displeases Allah Ta'ala in order to please his wife and children, they then become his enemies, for they will be the cause for his ruin in the Akhirat. This also applies to a woman. If she obeys the haraam wishes

and instructions of her husband and children, they become her enemies. Obedience is permissible to seniors and others only if there is no conflict with Allah's Pleasure and Commands.

The instruction to pardon and forgive implies *naseehat*. They should be affectionately advised of their error, and not be dealt with harshly. Women are *naaqisaatul Aql*. They are defective in intelligence and so are children, hence the command to overlook and to treat them kindly and to advise them of their errors.

Wealth and children are also a great *fitnah* (trial) for a man. The desire for

wealth constrains many people to pursue haraam ways of acquiring wealth although such pursuit will not increase one's pre-ordained Rizq. Similarly, undue concern for the welfare of children induces a man to become miserly and to withhold spending in the Path of Allah Ta'ala when necessary. Spending in Allah's path is not confined to Zakaat and Waajib forms of Sadqah such as Fitrah, Qur'baani, etc. There are other Deeni needs and projects which are the responsibility of the Muslim community as a whole. Love for the family should not constrain a man to act miserly.

SHIAH BELIEFS OF KUFR

The chasm between Muslims and Shiah is extremely wide and unbridgeable. The Shiah slogan of Shiah-Sunni 'brotherhood' is hollow and a monstrous lie. Lies in the Shiah religion are also rewardable if such lies are spoken for the sake of disseminating their beliefs. Among the beliefs of kufr to which Shiahs subscribe are:

- 1) Shiahs believe that the Qur'aan we have is a massive fabrication.
- 2) The Qur'aan was forged by the first three Khulafa – Hadhrat Abu Bakr, Hadhrat Umar and Hadhrat Uthmaan (Radhiyallahu anhum).
- 3) All the Sahaabah besides a handful, became murtad after the demise of Rasulullah (Sallallahu alayhi wasallam). This belief militates against many Verses of the Qur'aan Majeed.
- 4) Shiahs slander Hadhrat Aishah (Radhiyallahu anha), accusing her of having committed adultery.
- 5) Only Hadhrat Ali (Radhiyallahu anhu) possessed the true Qur'aan which he concealed, and this 'true' Qur'aan is currently with Imaam Mahdi who is hiding on some cave.
- 6) Jibraeel (Alayhis sa-

laam) brings Wahi (revelation) to their imams just as he had brought revelation to the Ambiya (Alayhimus salaam).

7) All their imams are ma'soom (sinless) just as were the Ambiya.

8) Their doctrine of imamate is an extension of Nubuwwat. All the requisites of a Nabi are conferred to the imams. The only difference is that they do not call the imam by the title of Nabi.

9) They legalize prostitution which they deceptively dub 'mu'tah'.

10) Imams are even greater than the Ambiya (Alayhimus salaam).

11) According to Shiahs, the worst kaafirs were Hadhrat Abu Bakr, Hadhrat Umar and Hadhrat Uthmaan (Radhiyallahu anhum) – Nauthubillaah!

12) Jibraeel (Alayhis salaam) had erred in delivering the Wahi. Instead of delivering it to Hadhrat Ali (Radhiyallahu anhu), he mistakenly delivered it to Muhammad (Sallallahu alayhi wasallam).

13) Hadhrat Aishah (Radhiyallahu anha) tore out a large portion from the Qur'aan and gave it to her goat to eat.

14) Etc., etc., etc.

KUFFAAR COURTS WOMEN BEWARE!

Many women take the haraam route to the kuffaar courts when the marriage has broken down. Dissatisfied with the dispensation of Allah Azza Wa Jal, they portray flagrantly their disregard for the Shariah's *ahkaam* pertaining to Talaaq, custody, maintenance, rights of the children's father, etc. In so doing, they barter away their Imaan and don the mantle of kufr thereby confirming everlasting damnation for themselves in Jahannam. Allah Ta'ala states in the Qur'aan Majeed regarding such vile miscreants:

"Those who do not

judge according to that (Shariah) which Allah has revealed, verily they are the kaafiroon (unbelievers)."

Women should therefore understand well the enormity of the eternal calamity they are invoking for themselves when they rush to the kuffaar court, for such action is 100% kufr and in flagrant rejection of Allah Ta'ala. Furthermore, Muslim lawyers who aid and abet women to proceed along this line of kufr by resorting to the kuffaar court, also lose their Imaan. It is the obligation of the Muslim law-

yer to endeavour his utmost to settle the issue out of court and to introduce senior Ulama to assist in effecting the Shar'i process. They should set aside their reasoning which is obviously clouded with western norms acquired from their western education, and submit to the Divine Shariah.

Remember that this worldly life is a temporary affair – extremely short-lived. Allah Ta'ala says: *"The life of this world is but play and amusement whilst the Abode of the Akhirat is best for those who adopt Taqwa. What? Have you no sense?"*

DISEASED MOLVIS AND SHEIKHS

Hadhrat Sufyaan Thauri (Rahmatullah alayh) said: "We have seen such people (Auliya) who were medicine (for spiritual ailments). People acquired cure for their (spiritual ills) from them. But today, are such people (bogus spiritual

guides) who are diseases. No one acquires any remedy from them."

Hadhrat Sufyaan Thauri (Rahmatullah alayh) was speaking of an era in which flourished the Salafus Saaliheen of the *Khairul Quroon*. Nevertheless, he perceived a

vast deterioration in *roohaaniyat (spirituality)* between the Taabieen and Tab-e-Taabieen. He was one of the Tab-e-Taabieen. When such was the state of even the illustrious forbearers of the Deen, what should be commented about the fraud sheikhs and molvis

THE HEART'S POLISH

"Verily, these hearts rust just as steel rusts when exposed to moisture." The Sahaabah asked: 'O Rasulullah! What is its polish?' Rasulullah (Sallallahu alayhi wasallam) said: "Remembering Maut in abundance and Tilaawat of the Qur'aan."

of deviation and deception of which there is a glut in the present time in which we find ourselves? These quacks, frauds and

bogus 'scholars' and 'saints' are fatal poisons who corrupt and ruin the morals and Imaan of the masses.

GREATER INTELLIGENCE

Once Hadhrat Hasan Basri (Rahmatullah alayh) saw a man sitting all alone in a secluded place. Hadhrat Hasan

said to him: "Why are you sitting here all alone? Why do you not mingle with the people?" The man responded: "I

am engaging in something which is more beneficial." Hadhrat Hasan said: "What is that?"

The man said: Every

day I am between bounties and sins. I express shukr (gratitude) for the bounty (ni'mat) and for sins I engage in Istighfaar."

Hadhrat Hasan commented: "You are more intelligent than Hasan. Therefore, be constant with your seclusion."

THE DEEN IS ONE – THERE ARE NO TWO PERSPECTIVES

Q.1 The sham judeo-christian pseudo-religions have developed cultures of a paramilitary nature to oppress others. Would it be correct to say that Muslims should develop themselves if possible, as paramilitary individuals, to protect themselves from attack and oppression at all times?

Q.2 Is there a reason why Ulama from English speaking or Arab countries are scarcely called to India, Pakistan and Bangladesh to deliver Bayaans? Yet Ulama from those countries are always sent/called all over the world. It is obvious in this day and age that the Indian perspective is the only perspective and is out of context outside of India a lot of the time. The time may have come, whereby Ulama from other countries should be called to give speeches in India to the Muslims in India, so that they understand a different perspective and context of the wider Muslim world, from their own.

Even though it is absolutely necessary to learn and remember Urdu, it may have become a quaint, archaic and antiquated language of a secondary nature and Arabic and the (khabees) language of English take precedence over it due to the way things have developed in the world. Urdu minded concepts are delivered to non-Urdu speaking people all over world which they are struggling to grasp as per intent of the speaker.

(Our comment: *There are no Urdu concepts. Pure Islamic / Sunnah concepts are expounded by the Urdu-speaking senior Ulama who have visited western countries. It was their expositions which have inspired innumerable*

westernized Muslims. Having acquired the true Deen from our Urdu-speaking Akaabir, we turned direction from the west to the Deen. They had simply delivered the Sunnah – Islamic concepts – via the medium of the Urdu language. This had great appeal to thousands of westernized Muslims. We saw the light which was handed to us by our Urdu-speaking senior Ulama.)

In the countries Muslims have migrated to over the last century, the new generation have become more clever and stronger than the previous one - the original migrants - in terms of grasp of the local language and context, yet the seniors (from the awaam) sometimes struggle to understand or accept a new perspective because the working of the mind is different. **(Our comment:** *In fact, the new generation is stupid, having retrogressed Islamically, and they are also weaker in almost every aspect. The ability to speak English does not make them more clever and stronger.)* Hence the reason certain individuals such as Mufti Menk, Ml. Bham, Ml. Ragie, etc. may have taken a 'different' approach which seems to be prone to error. **(Our comment:** *Individuals of this ilk are bootlickers. They suffer from the disease of mental inferiority, hence they follow the Yahud and Nasaara right into the "lizard's hole" in a mad stupor of emulation).* Can a set strategy be put in place to amend the situation and bridge the gap between the seniors and juniors stemming from a difference in languages and culture? **(Our comment:** *The only viable strategy is propagation of the Sunnah in the same*

old style which has come to us down the long passage of 14 centuries from the Salafus Saaliheen). How up-to-date are people supposed to be and how traditional should they remain? **(Our comment:** *We are aware of only one tradition, and that is the Sunnah. We eat on the floor. We dress Sunnah style. We abhor western educational institutions. We abhor bootlicking. We do not look at Islam through colonial eyes. Rasulullah – Sallallahu alayhi wasallam – said that we are illiterates, and we are unable to calculate and understand 'scientific' theories).* Where do we strike a balance between the two? **(Our comment:** *Any 'balance' between Haqq and baatil is to compromise the Haqq, and this is haraam. There is no balance between the two. There is only one way, and that is Siraatul Mustaqeem – the Path understood and imparted to us by our Urdu-speaking Akaabir of Deoband – Deoband of yesterday – not deoband of today.)* If Muslims have no focus on advancing in the fields of science and technology, would they become backwards or is that just a fallacy in people's minds? **(Our comment:** *Never will they become backwards. On the contrary, with taqwa they will advance and subjugate the world and dominate the kuffaar as our illustrious predecessors, the Sahaaabah, had raised the Flag of Islam on the hilltops of the world).*

ANSWERS AND FURTHER COMMENTS

1) Yes, Muslims should acquire expertise in arts and ways to defend themselves. However, do understand that as a whole, the community will never embark on such programmes. There will be

isolated and unsustained attempts, but nothing on an organized basis. Muslim lethargy and retrogression in all fields of life are due to lack of Taqwa and to gross disobedience. When Muslims abandon the Sunnah, Allah Ta'ala fossilizes their intellect. Then they become bootlickers of the kuffaar. So while your understanding is valid, the objective is unattainable as long as Muslims are morally corrupt and bereft of spirituality.

2) It will be an exercise in great futility and squandering of wealth to call Ulama from the English-speaking and Arabic-speaking countries to deliver Bayaans in the Indo-Pak subcontinent. There are sufficient senior Ulama in those countries to guide the Muslims.

Furthermore, there are no senior, *muttaqi* Ulama in western and Arab countries of whom we are aware. The English-speaking Ulama will only further corrupt the minds and the hearts of the English-speaking people in India and Pakistan. Their minds are already corrupted by gross inferiority complex. Everything western is laudable and worthy of adoption and emulation to the westernized Pakistanis, Indians and Bangladeshis. They still languish in the chains of the kuffaar western colonists. The Arab ulama who are primarily Salafis will corrupt the beliefs of the masses.

There are no two perspectives in Islam. The Sunnah is only one. It is the same Sunnah which existed 14 centuries ago, and it is that same Sunnah which we have to guard and implement. There is no different perspective.

We have been born and bred in a western country and we have attended western institutions of education. We understand western life and we have seen and understood life

in the Indo-Pak subcontinent. Both sides of the coin are in front of us. We are no strangers to western life. Western education damages the brains, corrupts the heart and diverts one from the Path of the Deen. It is pure satanism.

As far as Urdu is concerned, although it is not our mother-tongue, we believe that it is imperative for our people to learn Urdu and to maintain a strong link with our Ulama in the Indo-Pak subcontinent, although we do concede that there are today very few upright senior Ulama remaining in those countries. Urdu is an Islamic language which comes with Islamic attitudes whereas English comes with corrupt western attitudes. Few remain unscathed by the evil western culture which they acquire from western education.

We have seen almost every molvi who plunged into western education after having acquired Islamic education, falling into corruption and fall by the wayside. All of them are bootlickers who look up to the western kuffaar for guidance. Thus we have chaps like Menk, Sooliman Moolla, Bham and the innumerable other scholars for dollars all masquerading as ulama when in fact they are the epitome of *jahaalat*. Mingling with the kuffaar is also dangerous for Imaan and Akhlaaq. Just look at a very senior Aalim such as Mufti Taqi. His free mingling with the riba capitalists of the western world has transformed him into a liberal, hence he has westernized his Madrasah thereby unceremoniously displacing the Sunnah culture.

The *awaam* (the ordinary laypeople) may struggle to understand the senior Ulama because of *jahaalat*. Their Deeni bearings have been cut,

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A QADIANI CENTRE

Qadianis are the followers of the false prophet Gulam Ahmad Mirza. One of the offshoots of the Qadiani religion is called Ahmadi. Whilst these kuffaar profess to be Muslims, and while they recite the Kalimah of Islam, they do not subscribe to the Finality of the Nubuwwat of Rasulullah (Sallallahu alayhi wasallam).

Besides this belief of kufr, they are deviate in many other aspects as well. For example, they believe that Nabi Isaa (Alayhis salaam) has already died. They deny his second appearance on earth during the era in close proximity to Qiyaamah. **The Ahmadi branch of Qadianis has established a centre in Johan-**

nesburg. This centre of kufr is located at 1st Avenue, Linden, Johannesburg.
On their signboard is prominently displayed the Kalimah of Islam. Do not be hoodwinked by this deception. Remember that all Qadianis and the branch called Ahmadis are kuffaar. They are out of the fold of Islam. They are not merely a deviate sect.

THE DEEN IS ONE – THERE ARE NO TWO PERSPECTIVES

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hence they are adrift in confusion. The strategy is only to revert to the Sunnah as it was taught during the era of Khairul Quroon. If Muslims adopt the Sunnah and submit fully to the Shariah, Allah Ta’ala will create the circumstances for their rise and domination over the kuffaar. The Qur’aan and the Ahaadith testifies for this.

Hadhrat Umar (Radhiyallahu anhu) ruled a great empire, but he was a shepherd. Yet, he evolved systems of government which surpassed all other systems. Our success, victory and salvation are not dependent on western education and science. Our progress and success are reliant on *Itaa-at (obedience to Allah)* and *Ibaadat*, and nothing else.

PERPETUAL THIKR

Rasulullah (Sallallahu alayhi wasallam) said: *“Your tongue should remain ever fresh with Thikrullah.”* The Name of Allah Ta’ala has to be compulsorily on the tongue of the Mu’min throughout the day. When retiring for the night, fall asleep with Allah’s Thikr. Then every breath will be recorded as a Tasbeeh, and an Angel will guard you throughout the night. Perpetual Thikr is not the customary, bid’ah forms of ‘halqah (circle)

thikr sessions which some miscreant fake ‘sufis’ conduct in the public in Musaaajid to lure and impress the public. Perpetual Thikr is to constantly keep the tongue moving with Thikr – any form – preferably *Laa ilaha il lallaah*. Ultimately, such thikr of the tongue will become embedded and entrenched in the heart. The heart will then become alert and remain wakeful in Allah’s remembrance. The heart will then be adorned with Noor.

Be constant with Thikr whilst walking, sitting, working and in all walks of life. Such Thikrullah will create an aversion for futile talk, leave alone sinful conversation. Do not be concerned if you do not perceive any emotional effect of the Thikr on your heart. Your obligation is to engage in Thikrullah. The effects of spiritual sweetness, pleasure and tenderness of the heart are beyond one’s power of acquisition. Such effects are bounties which Allah Ta’ala awards according to His Will and Wisdom. Be concerned with issues

within your volitional control. The emotional effect is also largely reliant on the manner in which one conducts one’s daily life. A person who soils his eyes, ears, mind, etc. with whatsapp, facebook, television, staring at ghair mahaareem, etc., etc., should not expect any emotional state for his Thikr. Nevertheless, despite his indulgence in these evils, he should not abandon Thikrullaah.

Constancy in Thikrullaah will, Insha-Allah, ultimately create an aversion for these activities of sin. The Qur’aan Majeed says: *“I have not created jinn and man except that they worship Me.”* Thus Thikrullaah is the primary objective for which Allah Ta’ala has created us. All other activities such as Jihad, Tableegh, Knowledge, and every other laudable deed are all secondary in relation to Thikrullaah.

THE BEST AND THE WORST
Rasulullah (Sallallahu alayhi wasallam) said: *“The best of your youth are they who emulate old men, and the worst of your old people are they who emulate the youth.”*

NASEEHAT FOR THE TALABA
It is most unfortunate that today most Madaaris Ustaadhs, with rare exceptions, are mercenaries. They never underwent the process of *Islaah-e-Nafs (moral reformation)*. Consequently, they are no examples for the Talaba to emulate. On the contrary, they corrupt the akhlaaq of their Students and implant in their minds an aversion for Taqwa. They have no

qualms about indulging in gheebat of other Ulama during the process of *dars*. Some Talaba are intelligent and naturally inclined to Taqwa. They are cast into confusion by such deplorable conduct of their Asaatizah. Talaba from the various Madaaris write seeking guidance by this dilemma. Our naseehat for the Talaba is that they should respect all their Asaatizah. Never be disrespectful to them regardless of their shenanigans. Do not obey any instruction which is at variance with the Deen. Refuse politely and with respect. The principle to remember is the Hadith: *“There is no obedience for anyone in any act which countenances disobedience to Allah.”*

TAHAJJUD
The significance and importance of Tahajjud Salaat cannot be over-emphasized. Tahajjud Salaat is a vital requisite for spiritual progress. Those who are not in the practice of performing Tahajjud Salaat are depriving themselves of a great treasure. If you find it too difficult to wake up late in the

night for Tahajjud, then at least before going to bed, perform four raka’ts with the intention of Tahajjud. Insha-Allah, you will receive the *thawaab* of Tahajjud. Only a few minutes are required for four raka’ts. If you are constant with this practice, Insha-Allah, you will gain the *tawfeeq* to wake up during the night to perform Tahajjud.

ONLY HE GUIDES
“Thus do We explain the Aayaat (of the Qur’aan and the Laws of the Shariah) for people who have understanding. On the contrary, the transgressors follow their vain desires without having any Knowledge (of the Deen). Thus, who can guide the one whom Allah misleads? For them there is no helper.” (Qur’aan)

RIBA AND ZAKAAT
“Whatever you give of riba to increase the wealth of people, it does not increase by Allah. And, whatever you give by way of Zakaat (charity in general) intending thereby the Pleasure of Allah, verily, they are the ones (whose wealth) increases (by Allah.) (Qur’aan)

GHUTHAA’
Once when Hadhrat Ibraahim Bin Adham was asked the reason for not associating with people, he said: *“People are all underground.”* That is, genuine men of piety have all departed from the world. In this regard Rasulullah (Sallallahu

alayhi wasallam) said: *“The Saalihoon (Men of Piety) are departing one after the other in quick succession. Then will remain only ghuthaa’ (rubbish/flotsam/chaff), like the chaff of wheat or barley. Allah will not care for them in any way whatsoever.”*

DEEN MAY NOT BE PROMOTED OR SPREAD BY USING MEANS AND METHODS WHICH SHARI'AH HAS DECLARED IMPERMISSIBLE.

(Continued from page 1)

we do not achieve our goals, then we are not obliged and responsible to adopt such methods and means declared impermissible by Shari'ah for the sake of propagating the message of Deen and winning people over to our side.

If by adopting those methods and means which Shari'ah has permitted, together with the aadaab of propagation, only one person is brought on to the Deen, then too, our propagation efforts have been successful. *(And even if not a single person heeds our call, we shall still be successful by Allah Ta'ala. – The Majlis)*

On the other hand, if by adopting those methods and means which are declared impermissible by Shari'ah, even a hundred people are won over, then this "success achievement" holds no value in the sight of Allah Ta'ala, because that propagation which entails trampling on the laws of Deen, can never be the propagation of

Deen, but rather it is a propagation of something else. *(In fact, it is the propagation of satanism – The Majlis)*

Videos and films are against the laws of Islam, therefore we have not been made mukallaf (commanded) of using these methods for the propagation of Deen.

We will extend our heart and soul for those who are prepared to listen to our Da'wah through the correct and permissible means, but as for those who are only prepared to listen to our Da'wah if it is done via such means and methods which are not permissible, like videos and films, then we are ma'zoor (excused) from conveying the message to such persons in such a manner.

If we do not adopt this stance *(of the Shariah)* which has been explained, then today, for the sake of the people, we will be using films to propagate Deen, tomorrow women without purdah /hijaab will be used for 'spreading deen', and we will try to bring people

into the Deen through gatherings of music and dancing. *(This is already transpiring. The haraam zina-kufr conference of the NNB jamiat of Fordsburg is the latest example of such satanism – The Majlis)*. In this way, in the name of propagation of Deen, we will be trampling upon and destroying the laws of Shari'ah, one by one.

(Ulama-e-Deoband ke Aakhree Lamahaat pg 170/171)

COMMENT

It is a great tragedy that Mufti Taqi has made a somersault by halaalizing videos, television and pictography on the exceptionally baseless grounds of digital pictures not being haraam pictures. His comment decades ago on the fatwa of Hadhrat Maulana Yusuf Binnori (Rahmatullah alayh) is indeed a far cry from his lamentable haraam stance today on the issue of pictography. May Allah Ta'ala save us from the evil of our nafs and the snares of shaitaan.

SATANISTS

Satanist cults in the West are plots of Shaitaan to undermine Islam. These cults are of a variety of forms and hues. A Brother in America describing one such Satanist cult, writes:

May ALLAH reward you for your efforts in exposing the fujur and fusuq prevalent in the ummat e Rasul Sallallahu Alayhi Wa Sallam. I am currently seeing a trend among "Muslim" students in American schools who devote themselves to "Sufi" activities. They consist of individuals who lead prayers after intoxicating themselves with the presence of evil women who violate Allah's hukm and sharia by leaving the sanctuary of the home to pursue moronic kafir studies such as art and philosophy while donning skimpy, nearly non-existent hejabs and refusing to cover their faces.

On a side note, many of these women have convinced themselves that niqab is not a part of Islam and a cultural practice aaozubillah min

zalik. The men and women at many times celebrate meelad e nabi with INSTRUMENTS which they use to further addle their brains with filthy drivel. To make matters worse, they perform "zikr" while doing this stupid rituals and even more haraam music made by non Muslims which encourage zina and alcoholism. They all besmirch the noble name of Imam Malik Rahmatullah Alayhi, where they claim that his mazhab allows listening to music and women to not fulfill the sacred duty of wearing hejab. Please elaborate on the condition of these fools posing as upright Muslims.

(End of letter)

These cultists are veritable devils. Some may even be true shayaa-teen in human form – devils literally speaking. There is absolutely no doubt in the fact that these cultists are not Muslims. Only persons who have extinguished their Imaan are attracted to filthy cults of satanism.

HIDDEN SHI'ISM

Hidden Shi'ism is a category of *Nifaaq (Hypocrisy)* – such nifaaq which eliminates Imaan. There are some persons whilst professing to be Muslim, harbour within their hearts love for the Shiahs. However, like the munaafiqeen during the time of Rasulullah (Sallallahu alayhi wasallam), they conceal their aversion for Islam – the Islam of the Ahlus Sunnah.

The sign of their hidden *nifaaq* – their pro-Shiah bias – is their quick defence of Shiahs. Whenever the kufr of Shiah doctrines and teachings are exposed, they are quick to interpret these kufr doc-

trines to make them acceptable to unwary and ignorant Muslims. In fact, they blatantly deny the existence of such flagrant kufr beliefs of the Shiahs despite a deluge of evidence in the theological books of the Shiah priests affirming these doctrines of kufr.

Whenever a person argues in favour of Shiahs, know that he is a munaafiq. He conceals his kufr. He is totally uncaring of the honour of the Sahaabah whom the Shiahs horrendously assail, but he portrays a soft spot for these enemies of the Sahaabah with his covert defence of Shi'ism.

A DOG IS BETTER

When Hadhrat Hammaad Bin Zaid (Rahmatullah alayh) went to meet Hadhrat Maalik Bin Dinaar (Rahmatullah alayh), he saw a dog sitting near to

him.

When Hadhrat Hammaad attempted to chase away the dog, Hadhrat Maalik Bin Dinaar said: "Leave it! The dog is bet-

ter than a companion who sits by me and indulges in gheebat of others."

(The dog was a stray dog, not a pet of Hadhrat Maalik Bin Dinaar)

EVIL SCHEMES

"Those who scheme (and organize) sins, for them will be a severe punishment, and their schemes will be destroyed." (Qur'aan)

This is Allah's message and warning for those who plan and scheme functions of sin such as the recent haraam so-called 'marriage' conference in Johannesburg by the NNB

jamiat of Fordsburg. For them awaits a severe punishment which will commence right here in this dunya and endure in a hideous form in the Akhirat.

Furthermore, Allah Ta'ala will destroy their evil plots by exposing and humiliating them. We have witnessed an example of this exposure and humiliation of the organizers of the haraam satanic function.

CURTAIN AWARENESS

Hadhrat Sufyaan Bin Uyainah (Rahmatullah alayh) said: Sufyaan Thauri had during his lifetime and even after his demise in dreams always advised me to curtail awareness of people as much as possible. It is difficult to be saved from them (i.e. the fitnah they cause).

A SISTER'S REGRET

Assalaamualaikum,

"Recently I heard a talk by an Aalim who was discussing the rights of Allah and the rights of mankind. He said that with regards to the rights of mankind even a shaheed will have to account for his debts before entering Jannah, and that 1 dinar of debt was equivalent to 70 accepted Farz salaah being given to the person who is owed.

I was divorced many years ago. My ex-husband wanted to finalise the divorce at the Jamiat but I chose to go to the South African courts instead to get a more favourable settlement. This resulted in my ex-husband incurring hundreds of thousands of rands in lawyers fees which he always complained about. I subsequently remarried, and at the time my ex-husband sent to me a fatwa from the Ulama concerning child custody. He requested our daughters to go live with him, claiming my new husband was a ghair-mahram to them. I refused partly out of maternal instinct, partly revenge for him divorcing me and partly out of a lack of taqwa. I know this grieved him greatly and he has always said that I have stolen years of time from him and from my daughters.

Today, I am filled with great fear as to the debt I owe, firstly for the financial cost that I caused my ex-husband to incur by going to the South African courts, secondly for the emotional cost of getting involved in a lengthy

legal acrimonious battle, and thirdly for the irreplaceable time that I denied both him and my daughters.

Many of my friends are in a similar situation too. One of them, now years later after her children had grown up and married, asked her ex-husband for forgiveness and he retorted, "What?? Now, after all these years and all the damage you have done. You caused me so much of financial loss and even worse loss of relationship with my children, and now you want forgiveness?! Never!"

I am concerned that I will get the same response from my ex-husband if I approach him. If it was the other way around, I think I would also feel the same and respond the same as my friend's ex-husband, which makes me even more worried.

My specific questions are the following and it is important because there are so many of us women who are in a similar situation and if either side has to pass away without these matters being cleared in this world, then it is very scary to think of the consequences in the Akhirah.

1) If my ex-husband also says that he will not forgive me, what will happen to me on the day of Qiyamah?

2) Should I repay the financial debt?

3) Have I incurred sin for exposing my daughters to my ghair-mahram new husband, and for denying my ex-husband custody

of our daughters? If so, what can I do to rectify this?"

(End of letter)

THE SHARIAH'S LAW AND OUR NASEEHAT

One redeeming factor in your favour is your regret and realization of the terrible harm, hurt, pain and injustice which you had caused your ex-husband. It is essential to understand that your every move in this miserable and sad saga was in conflict with Allah's Law. You had trampled on and usurped many of your ex-husband's rights and also Allah's rights, and in so doing you violated the Shariah grievously.

The rule of the Shariah is that in a case of violation of *Huqooq* (Rights) of others, there is no forgiveness if amends are not made with the person whose rights had been usurped and violated. The Hadith pertaining to the Shaheed (Martyr) adequately confirms this rule. According to the Hadith, 70 Maqbool (Accepted) Salaat will be awarded to the oppressed in lieu of each *daaniq* (not dinar as mentioned by the Aalim). A dinar is a gold coin, perhaps something like a Krugerrand whereas a *daaniq* is the weight of a grain of wheat. From this one can imagine the tremendous self-immolation one inflicts on oneself when the rights of another are abused, usurped and violated. The logical consequence will be the inability to repay in Qiyaamah, resulting in suffering for ages in Jahannam.

Another exceptionally grave implication of having gone to the kuffaar court thereby overriding the Shariah, is the loss of Imaan. Allah Ta'ala says in the Qur'aan Majeed:

"Those who do not judge according to that (Shariah) which Allah has revealed, verily they are the kaafiroon (unbelievers)."

As the matter stands, the following are the consequences of the court action you had undertaken:

1) You are indebted to your ex-husband for all the monies he had to spend in the legal process.

2) You are indebted to him for the excess maintenance ordered by the court for his daughters. Much of the maintenance ordered by a kaafir court is haraam. The Shariah has its own process.

3) You had sinned grievously for refusing him custody of his daughters. After you married a man who is a ghair mahram to the children, you lost custody. Furthermore, when a girl reaches the age of 10, then custody is her father's right. When the girl becomes an adult, she can decide for herself with whom to live.

4) The Shariah requires you to repay your ex-husband all the monies you are indebted to him. However, if he forgives, then you are most fortunate. He may forgive. You should attempt to ask him to forgive.

After having understood the position, everything is not lost if you sincerely regret and repent and seek Allah's for-

giveness. If you are by the financial means, endeavour to pay your ex-husband even in instalments. If by the time of your death you have not settled the debt, then Allah Ta'ala will please him on the Day of Qiyaamah and have you absolved. You are very fortunate for having realized your grave error and injustice before Maut claimed you. At least there is much hope. Many women do not even realize the awful wrong they had committed, hence they depart from this world on a one-way ticket to Jahannam.

Allah Ta'ala says in the Qur'aan Majeed: *"Say (O Muhammad!) to My servants who have oppressed themselves (with haraam and sin): 'Do not despair of the mercy of Allah, for verily He forgives all sins. Verily, He is Most Forgiving and Most Merciful.'"*

For acquiring this forgiveness and mercy, the necessary requisites are genuine regret, the resolve to make amends, giving practical implementation to this resolve by restoration of the violated rights or by seeking forgiveness, and making an effort to discharge the *huqooq*. Then, Allah is your Protector and Saviour on the Day of Qiyaamah. The fact that realization has dawned on you, indicates Allah's mercy is in store for you.

We advise that you encourage your daughters to establish very good ties with their father. Perhaps after some time he will mellow with the pleading of his daughters in your favour, and forgive you.

THE SAADIQEN

The Qur'aan Majeed says: "Be with the Saadiqeen." Describing the Saadiq (the true Wali), Rasulullah (Sallallahu alayhi wasallam) said: *"(He is such a man) who reminds you of Allah when you see him. His speech increases you in knowledge, and his deeds remind you of the Akhirah."*

PUBLIC PLACES

Hadhrat Ayyub Sakhtiyaani (Rahmatullah alayh) said: "When the need arises to leave the home precincts for a necessity, then it is also a portion of seclusion to fulfil the need in an environment of a few people." If a need can be satisfied in a

small shop, do not go to a supermarket or a mall. As far as possible refrain from mingling with crowds and avoid places where there are greater numbers of people.

It is not permissible to visit places of amusement such as zoos, etc.

EXCUSES WILL NOT BENEFIT

"On that Day (of Qiyaamah) the excuses of the transgressors will not benefit them nor will they be granted respite."

(Qur'aan)

BISCUITS?

Q. Which commercial biscuits are halaal?

A. Abstain from all commercial biscuits. These products are laced with harmful substances cam-

ouflaged with chemical epithets and deceptive e-numbers. Bake biscuits at home and save yourself from the disguised filth and poisons of commercial products. The same goes for commercial chocolates and

sweets. Just look at this list of ingredients of a biscuit made commercially in Dubai.

Ingredients: Wheat flour, sugar, palm oil, invert syrup, dextrose, corn starch, salt, skim milk powder (from cow's &

buffalo's milk), sodium bicarbonate (E 500 (ii)), ammonium bicarbonate (E 503(ii)) & sodium acid pyrophosphate (E 450 (ii)) (raising agents), soya lecithin (E 322), mono & diglycerides of vegetable origin (E 471) (palm)

(emulsifiers), vanilla & vanillin (artificial flavours), sodium meta bisulphite (E 223) (dough conditioner), citric acid (E 330) (acidity regulator), beta carotene (natural colour) (E 160a).

WIVES AND JUSTICE

A simple village-dweller brought a gift of two watermelons to Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) who had two wives.

Hadhrat Thanvi: Are both of the same weight?

Villager: I know you well (i.e. your excessive insistence on fairness for wives). The weight is the same.

Hadhrat Thanvi: Do both have the same taste?

Villager: I did not jump into the watermelons to ascertain their tastes. How should I

know? (*This was the manner in which simple rustics expressed themselves.*)

Then Hadhrat Thanvi cut both watermelons into halves. The one half of one watermelon he placed with the half of the other one. In this way, he ensured fairness and equality between his wives.

Those who have more than one wife should fear Allah Ta'ala, and mete out equality and fairness. The punishment for *zulm* is severe and humiliating in the Akhirat.

THE NNB JAMIAT

It is necessary for the Muslim community to understand that the NNB jamiat of Fordsburg (The No Name Brand jamiat) which masquerades as 'Jamiatul Ulama South Africa', is not part of the Ahlus Sunnah Wal Jama'ah. Whilst the clique running this outfit is at pains to deceive the community with the massive deception of it being the old Jamiatul Ulama Transvaal, it is in reality a Clique of *Mudhilleen* about whom Rasulullah (Sallallahu alayhi wasallam)

had expressed considerable fear. Thus, Nabi-e-Kareem (Sallallahu alayhi wasallam) said: **"Verily, I fear for my Ummah the aimmah mudhilleen."**

The *aimmah mudhilleen* are molvis and sheikhs who are deviates. They are devils incarnate who mislead the masses with satanically adorned interpretations to scuttle the Shariah of Islam.

The NNB jamiat is a clique of *mudhilleen* headed by the Reverend Abraham Bham. Their shaitani mouthpiece is Radio Shaitaan which parades

itself as 'radio islam'. But there is absolutely nothing Islamic about this appendage of Iblees.

Muslims should steer clear from these agents of Iblees who pave the pathway to Jahannam. They are the bosom friends of Shaitaan. About them, the Qur'aan Majeed states:

"Thus have We decreed for every Nabi enemies from the shayaateenul ins and jinn (human and jinn devils). They whisper to one another adorned statements of deception."

JANAAZAH SALAAT NOT VALID

Janaazah Salaat is not permissible nor valid for the following persons:

- * One who has killed any of his parents
- * A rebel executed for his treachery against a just Khalifah
- * A highway robber/dacoit executed by the just Khalifah.
- * Qadianis, Shiahs, Ahmadis, Ismailis and all those who deny the Essentials of the Deen.

THE MUTTAQEEEN

"They (the Muttaqeen) separate their sides from their beds (i.e. they wake up for Tahajjud) calling on their Rabb fearing and hoping, and from the Rizq We have granted them, they spend (freely in His Path)." (Qur'aan)

THEIR CHOICE

Hadhrat Abdullah Khafeef (Rahmatullah alayh) said: "Allah Ta'ala created the Mala'ikah (Angels), Jinn and Insaan (humans). Then He created *Ismat* (Sinlessness), *Kifaayat* (Frugality/Thriftiness) and *Heelat* (Deception).

Allah Ta'ala then ordered the Mala'ikah to select any one of these three creations. The Mala'ikah selected *Ismat*, hence they are sinless.

Then Allah Ta'ala ordered the Jinn to make a selection. The Jinn too selected *Ismat*, but this was refused since the Mala'ikah had already selected it. The Jinn opted for *Kifaayat*. That is why they are contented with a little of worldly provisions.

When Allah Ta'ala ordered Insaan to make a choice, they too selected *Ismat*. Only *Heelat* remained, hence it fell to man's lot. Therefore, man is always indulging in deception, plots and conspiracies."

SILENCE AND SECLUSION

Hadhrat Sufyaan Thauri (Rahmatullah alayh) said: "This is the age of silence and to remain secluded in one's home, and be contented with the Rizq for the day.

This is to be observed until Maut."

That was almost 12 centuries ago. What is the position today in this world

drowned in immorality? Those who squander away their lives with their filthy, haraam cell phones, television, facebook filth and chat-groups, should ponder. Maut is constantly hovering above our heads and reminding us five times daily of its arrival at any moment.

NATHR

Rasulullah (Sallallahu alayhi wasallam) said: **"The eye (i.e. the harmful effect of the gazing of the eye) is the truth."** The gaze of the eyes of some

people can be very harmful. For protection against evil *nathr*, recite the last two aayats of Surah Qalam (29th Juz), and blow on the children and also adults.

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Roses have thorns!
The Haqq too has thorns!
"We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)

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He who is not blessed with Sabr,
is not blessed with Imaan.
(Hadith)

THE MEANING OF TASAWWUF

TASAWWUF, also termed *Sufi'ism*, is not a mystical cult of rituals. Tasawwuf has no rituals. The Shariah has its rituals such as Salaat, Saum, Hajj, Qur'baani, etc., but Tasawwuf is an integral component of the Shariah, and it has no rituals.

The various forms of *athkaar* and spiritual practices prescribed by the Auliya, are not part of Tasawwuf. These are all spiritual remedies for spiritual ailments which the Mashaaikh diagnose in their mureedeen.

Tasawwuf deals *only* with moral character. Its objective is moral reformation and spiritual progress for the sake of Divine Proximity which is the *only* objective of the Mu'min for his presence on earth.

There is *Ijma'* (Consensus) of all the Mashaaikh of Tasawwuf of all Sufi Math-habs that any brand of tasawwuf which is bereft of the Shariah and Sunnah or in conflict thereof, is in reality satanism.

Describing Tasawwuf, Hadrath Abdullah Khafeef (Rahmatullah alayh) – a renowned Wali of bygone ages – said:

"Tasawwuf is to accept whatever is recorded in the Tablet of Taqdeer; to ask from only the Great and Glorious King (Allah Azza Wa Jal), and to traverse wildernesses and mountains."

The Tablet of Taqdeer: Whilst employing the ways and means permitted by the Shariah for the acquisition of needs, the Mu'min has to be satisfied with the end result of his lawful efforts. Whether he succeeds or fails in his lawful pursuit of the dunya, his focus must at all times be on Allah Ta'ala. If he fails, he is not expected to become despondent and frustrated.

He is not permitted to complain. He has to understand that the ultimate result is Allah's ordainment.

Asking from only Allah Azza Wa Jal: This precept does not negate employment of the lawful means and ways created by Allah Ta'ala for acquiring lawful objectives. But, it demands implicit faith (yaqeen) that needs are fulfilled by only Allah Ta'ala, not by the means and agencies via which the needs are fulfilled. Thus, when someone denies the assistance sought, one will not feel the slightest annoyance. One will understand by the refusal that Allah Ta'ala has not inspired the person to render the assistance sought. If this is one's attitude, then it shows that one is asking from only Allah Ta'ala. On the contrary, annoyance is proof of great Imaani deficiency. It will mean that one lacks belief in the Providence of Allah Ta'ala, and in the fact that it is only He Who ordains.

Traversing wildernesses and mountains: For the select Auliya of former ages, this had literal application. They would physically renounce the world

and journey on foot through deserts, wildernesses and over mountains in their quest for Divine Proximity. Their journeys were not sight-seeing tours and holidaying. On the contrary, they underwent great trials and hardships. The rigours of travelling on foot through wild wildernesses and deserts without provisions could be borne by only those who were lost in Divine Love. Among the Ambiya (Alayhimus salaam), Nabi Isaa (Alayhis salaam) was famous for such sojourns.

As far as the masses are concerned, the Waajib degree of 'journeying through the wilderness' is to migrate from sin and transgression; to adopt solitude and seclusion daily for a short while to contemplate on Maut, the Qabr and the Aakhirah; to drastically reduce contact with people, mingling with them only for one's needs; to speak less, and to cultivate Taqwa. And this is possible only by complete submission to the Shariah and adoption of the Sunnah in all aspects of daily life.

AASHURA AND GIFTS

Q. Is exchanging of gifts on the Day of Aashura permissible? A Mufti say that it is permissible as long as it is not believed to be necessary or Sunnat.

A. Now why would someone ask about the permissibility of gifts when every person regardless of how ignorant he may be knows that making gifts or exchanging gifts is permissible? The Mufti Sahib did not apply his mind when answering this question.

Gifts are permissible all year round, so why is this question related to specifically the Day of Aashura? The reason is that ignorant people have developed it into a custom associated with 10th Muharram, the Day of Aashura.

It is not Sunnah to exchange gifts on the Day of Aashura. This practice has no relevance to the 10th Muharram. By saying that it is permissible, the Mufti perpetuates an erroneous idea and custom which will become an entrenched bid'ah if

people are not given the proper view and ruling.

If a man wishes to give his wife or children gifts, why does he choose to relate it to Aashura? Since the concept of gifts on the Day of Aashura is baseless, it is a bid'ah which is not permissible. The correct answer is that exchanging gifts on the Day of Aashura is not permissible.

A developing bid'ah should be nipped in the bud, not allowed to germinate with ambiguous answers. When Hadrath Umar (Radhiyallahu an-

hu), during his Khilaafate, observed people gathering under the mubaarak tree under which Rasulullah (Sallallahu alayhi wasallam) had taken the Pledge of Maut from the Sahaabah, he promptly ordered the tree which is mentioned in the Qur'aan Majeed to be cut down. He foresaw future bid'ah and shirk developing at the tree site, hence he nipped it in the bud. He did not say that it is permissible to sit under the tree under which Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah had sat for the sacred Pledge.

Questions and Answers

THE MAJLIS Q & A
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Q. I shaved my hair before my animal was slaughtered. I performed Hajj Tamattu'. Is there a penalty?

A. The penalty of a Dumm is Waajib for having shaved the hair before Thabah of one's animal. A sheep / goat has to be slaughtered in the Haram area.

Q. Is it permissible for a woman during haidh to recite Takbeer Tashreeq?

A. For a woman in haidh it is permissible to recite Takbeer, but it is not incumbent.

Q. How far can a woman travel without a mahram?

A. Nowadays, in fact, a lady may not venture outside her own home without a mahram. The danger of fitnah in this age is too great. Hence it is not permissible for her to go alone to even the shop for procuring necessities or to walk alone down the street to a relative's house.

Q. Which colours are not permissible for males to wear?

A. Red, orange, yellow and all bright feminine colours are not permissible for males.

Q. Is it permissible for a woman to take her husband's surname?

A. It is permissible for a woman to take her husband's surname. Ignore the stupidities of the Salafis who put forth drivell claims.

Q. A man is eating with his left hand. There is nothing wrong with his right hand. Is this permissible?

A. Eating with the left hand without valid reason is haraam. It is Waajib that he weans himself off from this shaitaani habit. Shaitaan eats and drinks with his left hand.

Q. Is it permissible to sing and listen to naa'ts which are sung with a light beating of the duff?

A. Singing and listening to naa'ts (nazams, nasheeds) with even a slight beating of the duff is haraam.

Q. Is it permissible for a person who has not performed his own Hajj to perform Hajj-e-Badal?

A. Although it is better to first perform one's own Hajj, nevertheless, it is permissible to perform Hajj-e-Badal even if one has not performed one's own Hajj.

Q. When should the niyyat for fasting to be made? Is there a cut-off time?

A. A Nafl fast will be valid as long as the niyyat has been made by *nisfunnahaar*, i.e. about an hour before Zawwaal. A Fardh fast will be valid only if the niyyat is made before *Subah Saadiq*, i.e. before Fajr time commences.

Q. Are Ishraq and Dhuha the same Salaat?

A. Ishraq and Dhuha (Chaasht) are two different Salaats. Ishraq time begins about 15 minutes after sunrise. Thereafter begins Dhuha Salaat. Its time lasts until about an hour before Zawwaal.

Q. Some people quote Ahaadith to show that certain mas'alahs to which we adhere are incorrect. They say that the Hadith is Saheeh, hence we have to set the mas'alah aside and act according to the Hadith. Is this method valid?

A. Those who speak such drivell are victims of shaitaan's snare. They are called Salafis because they are the 'salaf' of the devil. They are the first wrung in the ladder of shaitaan's trap. For the masaa-il of the Deen it is improper and not permissible for us to extract Ahaadith, then submit these to our opinion to fabricate a mas'alah. We have to acquire the ruling from the authorities of the Math-hab who were the experts in this field. They were great Fuqaha, Mu-hadditheen, Mufasssireen and Auliya while these moron Salafis of today emulate all the ways of the kuffaar whom they ostensibly hate. Yet you will see them in lewd kuffaar dress-style. They wear kuffaar jeans, T-shirts, and prowl around bare-headed. Then they have the stupid audacity of trying to prove their emulation of the kuffaar with Hadith. They dwell in deception and confusion. Listening to their so-called 'deeni' talks is like listening to Iblees.

VACCINES AND THE JUHALA DOCTORS

Q. According to the Islamic Medical Association, vaccination is necessary and permissible according to the Shariah. Please comment on their recent statement regarding the pork vaccine for measles. Is this permissible?

A. The so-called 'islamic' medical association is operated by a clique of *dahris* and *fussaaq*. These people do not recognize the Power of Allah Ta'ala and His Taqdeer. They think like kuffaar, eat like kuffaar, dress like kuffaar and excrete like kuffaar. Just as the brains of kuffaar incline to najaasat and haraam, so too do the brains

of these dahri doctors who dwell in confusion. They excel in disgorging stupid drivell in the name of the Deen. It is haraam to accept anything which these juhala propagate. They lap up the najaasat which the kuffaar pro-immunization shayaateen vomit for them.

You don't require much brains to understand that it is not permissible to accord a listening ear to the stupid din of the juhala who have no Shar'i expertise and who are not permitted to open their mouths on any Shar'i matter. Vaccination is HARAAM.

Q. What is the Sunnah practice after every four raka'ts Taraaweeh?

A. After every 4 raka'ts Taraaweeh, it is Sunnat to remain sitting and to engage in any thikr silently. There is no congregational practice at this juncture.

Q. Is it permissible to listen to Qiraa't on a radio?

A. It is permissible to listen to Qiraa't from a recorder, but not from the evil radio stations. All the so-called 'islamic' radio stations cater for considerable haraam programs. It is therefore not permissible to listen to the Qiraa't which is blared over the haraam media. It is like listening to Qiraa't recited by a person sitting inside the toilet relieving himself.

Q. Is it permissible to perform Witr in congregation outside of Ramadhaan?

A. Performing Witr Salaat in congregation is permissible only during Ramadhaan. It is not permissible at any other time.

Q. Having only learnt recently that it is SUNNAH to touch the heels and toes during Sajdah of Salaah, what is the situation of the many years when this was NOT done? Must one make Taubah or pay any form of payment?

A. There is a view that the heels should touch in Sajdah.

However, this is not binding. It is not the popular view. There is no need to repeat any Salaat. There is no need to make Taubah for not causing the heels to touch during Sajdah.

Q. A person sits on a chair to perform his Salaah. When making his Sajdah, must he also try to allow his heels and toes to touch?

A. No, he should not do so.

Q. A lady who was divorced miscalculated the length of her iddat period and married someone else before the expiry time. Is her marriage valid?

A. The marriage is not valid. The nikah has to be renewed.

Q. In the silent Salaat (Zuhr and Asr), should the muqtadi recite qiraa't?

A. The muqtadi (follower) should not recite anything behind the Imaam, not even in the silent Salaat. He should recite only Bismillaah and Thana in the first raka't, then remain silent in all the other raka'ts whilst the Imaam is reciting qiraa't. The muqtadi should recite everything else during Salaat, but not qiraa't.

Q. A new practice has developed in our community. When moving into a new house, a Yaseen khatam is organized. People are invited for a meal. Is this practice valid in the Shariah?

Questions and Answers

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A. The khatam, etc., organized when moving into a new house is bid'ah. It has no basis in the Sunnah.

Q. Which ice-creams are halaal?

A. All commercially prepared ice-creams are haraam.

Q. Is it permissible to have door mats on which appear the word 'welcome'?

A. It is not permissible to tramp on mats which have letters inscribed. 'Welcome' mats are not permissible. Letters and words are part of Knowledge. They are the vehicles for conveying and imparting knowledge.

Q. I have been receiving resistance for not raising hands at the qabr. I am a layman, I avoid confrontation and criticism. However, I would like to educate myself a bit more on the subject. I recently attended a Janaazah with a large attendance of Deobandi leaning laymen and Ulema, but congregational dua was recited. I have no answer for the laymen who question me pointing to the actions of the Deobandis "even they do it". In this age, I only know of the adherent followers of Hadhrat Maseehullah (RA) who avoid this practice. Most other Deobandis practice raising hands at the Qabr. Can you kindly provide me with literature on this subject?

A. Nowadays even the so-called Deobandis have become Bid'atis. Their graveyard ceremonies are bid'ah. Our booklet, *Ziyaarat-e-Quboor* explains the Sunnah method to be observed in the Qabrستان.

Q. A new practice has crept into our masjids in KZN. Days building up to the Ijtimā, a Yaseen katham is practiced in congregation "for the success of the Ijtimā" at the same time in the Barelwi masjids congregational Yaseen katham is being conducted ahead of the 10th of Muharram. Please provide guidance.

A. The Yaseen khatams of the bid'ati deobandis and tablighis are also bid'ah. You must expect criticism when you practise the Haqq. The Haqq naturally

attracts criticism. The so-called deobandis of today are not true followers of the Akaabir Deobandi Ulama. They have gone astray and are leading the ignorant masses astray.

Q. What should I do with books of deviates which I had bought when I was not aware?

A. The books of deviates may be buried or burnt.

Q. Is it Sunnah to recite Surah Baqarah when moving into a new house?

A. It is not Sunnah. It is, however, permissible. But organizing a ceremony and inviting people for meals for the occasion are not permissible. To do so is bid'ah. One may recite anything of the Qur'aan when moving into a new house for barkat and safety. But there is no Masnoon practice for this occasion. It does come in the Hadith that shaitaan flees from a home where Surah Baqarah is recited.

Q. Will it be OK if I take two Huffaaz to recite the Qur'aan Shareef in a house we intend to move? There is talk of funny things happening in the house. Some say that jinns were or are still in the house.

A. Yes, it will be permissible. Also recite the Athaan loudly in the four corners of the house. But do not organize any function. Do not serve meals. Don't make it a merrymaking occasion.

Q. In India the court recently decreed that three Talaqs will no longer be valid. The marriage will remain valid. The court consisted of 3 judges – 2 non-Muslims and one Muslim. The majority ruling was that 3 Talaqs are not valid. Women all over India have been rejoicing. Why would they rejoice when their marriages are terminated by 3 Talaqs regardless of the secular court's ruling?

A. The women are rejoicing because they have no Imaan in their hearts. They are Muslim in name only since they were born in Muslim homes. But in reality they are kuffaar, hence they select to live in the state of adul-

ANIMAL GELATINE IS HARAAM

QUESTION

According to a statement by the World Health Organization, gelatine manufactured from substances acquired from haraam animals as well as from halaal animals not slaughtered Islamically, is halaal. Therefore all products containing animal gelatine are halaal. The WHO mentions that the World Health Organization had in 1995 participated in a seminar held by the Islamic Organization for Medical Sciences in Kuwait. 112 scholars had attended the seminar. They had found that gelatine is halaal. Is animal gelatine halaal as WHO claims? Please comment.

ANSWER: WHO is a kuffaar institution established by the West. How can a Muslim accord any credibility to such a kuffaar institution even if staffed by characters with Muslim names? The Mujlisul Ulama of S.A. has published a booklet explaining in detail the prohibition of the type of animal gelatine mentioned in the

question. The basis on which the scholars for dollars claim swine-gelatine to be halaal, is 'metamorphosis' or transformation of one substance into another.

This premises is baseless. No transformation of the type allowed by the Shariah occurs in gelatine production. Haraam filth whilst undergoing some changes as impure flour does whilst being baked into bread, remains haraam. There is no genuine *Qalbul Maahiyat* (metamorphosis) occurring as is alleged by the scholars for dollars. The booklet is available on our website. Hard copies are also available.

All products which contain animal gelatine are haraam. Do not pay heed to the stupid fatwas of stupid scholars for dollars who curry favour with rulers and kings. They are all dogs of the Fire. They are bootlickers of the fussaag, fujjaar and kuffaar kings and governments in whose employ they are.

tery following the ruling of Hindu idolaters. Jahannum will be filled mostly with such women.

Q. Does a man's stepdaughter (a daughter of his wife by a previous marriage) inherit in his estate?

A. The stepdaughter, that is by a previous marriage, does not inherit in her stepfather's estate.

Q. A woman agreed to marry a man, but on condition that he may not demand conjugal rights. The man agreed and the nikah was performed. Was this nikah valid? Please comment on the stipulated condition as well.

A. The nikah is valid. The condition is nonsensical. It simply falls away. The husband retains his right of conjugal relations.

Q. A man married a divorced woman before expiry of her Iddat. What is the ruling of the Shariah? A year later this fact was brought to the notice of the couple. A child was

born from this marriage. Is the child legitimate?

A. The nikah is *faasid*. It has to be renewed. The child will be legitimate.

Q. Are Madrasah fund collectors among the 'Aamileen' mentioned in the Qur'aan? Can they be paid wages from the Zakaat funds they collect?

A. The Madaaris collectors of Zakaat are not among the Aamileen mentioned in the Qur'aan Majeed. The Aamileen refers to the Zakaat collectors appointed by the Islamic state, not by private institutions. They may not be paid from the Zakaat funds they collect. Besides some Madaaris, private fund-raising organizations also abuse Zakaat funds by paying their collectors from the Zakaat they collect.

Commission is haraam. They may not be paid a commission on the amount they collect. A wage has to be fixed, and this

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wage should be paid from Lillah funds.

Q. A pious man told me that sleeping in a bed and using a shower for ghusl are in conflict with the Sunnah and not permissible. Is he right?

A. He is wrong. Sleeping on a bed and using a shower are permissible.

Q. Is Krill and Krill oil permissible?

A. Krill is a crustacean, hence haraam. Its oil too is haraam for consumption. However, if the oil is used externally for medical reasons, it will be permissible.

Q. Can a woman in haidh and a man in the state of janaabat recite the Masnoon Duas for the various occasions?

A. The Masnoon Duas may be recited even during the state of janaabat. While a woman in haidh may freely recite these duas, it is preferable for a man in the state of janaabat to 'recite' in his mind. He should not unnecessarily delay in taking ghusl.

Q. The heirs agree not to take anything of the cash left by their deceased mother, but to contribute it to Sadqah for Isaal-e-Thawaab for her. Is this permissible?

A. It is not permissible. It is necessary to first divide the cash and distribute it to the heirs. Thereafter, whoever wishes to contribute for the Isaal-e-Thawaab, may do so. But this cannot be done prior to distribution of the assets. Also, it is not permissible to apply any pressure on any heir to make a contribution.

Q. Some kinds of sleeping pills cause a person to behave like an intoxicated person. Is it permissible to take such pills? Will Salaat be valid?

A. It is clear from the effects that the sleeping pills are intoxicants. It is haraam to take such pills. Performing Salaat in this state is not permissible. The Salaat will not be valid.

Q. Are cosmetics containing snail ingredients halaal?

A. Such cosmetics are haraam. Besides snail gel, these western

cosmetics contain other types of filth and haraam substances as well.

Q. A Haafiz is studying at a Christian secular school. The school has ordered him to shave his beard otherwise he will be expelled. What should be done to assist him?

A. The expulsion threat is actually good news. It will be a blessing from Allah Ta'ala for the Haafiz. In the first place it is haraam for a Muslim to be studying at a haraam secular school. In terms of the Shariah it is haraam for Muslims to study at these kuffaar schools which adulterate and even ruin the Imaan of Muslim pupils. Since it is not permissible to attend these kuffaar schools, it is not permissible to assist any Muslim to gain admission.

The kuffaar school authorities are entitled to impose their rules while it is haraam for Muslims to accept such rules. It is haraam for Muslims to be at these schools. The choice is between Imaan and kufr.

Q. Instead of Dua Qunoot in Witr, if one recites Thana or Attahiyaat mistakenly, is Sajdah Sahw Waajib?

A. Sajdah Sahw is not incumbent.

Q. I am a Muslim who have converted to Islam recently. I do not know Arabic. How should I perform Salaat?

A. While you do not know Arabic, in every posture of Salaat, recite just *Subhaanallaah* a few times, at least thrice. It remains your obligation to immediately learn the necessary requisites for a proper Salaat.

Q. I am a lawyer. I sometimes refer clients to a relative who is also a lawyer. Although I do not stipulate a fee for referrals, my relative insists on paying me. What should I do?

A. Make it clear to your relative that a referral fee is haraam. But if he insists to give you something you may accept it as a gift. But clarify to him that you are accepting it as a gift, not as a fee.

Q. 'A' obtained a loan from 'B'. Since 'A' is entitled to ac-

MURDER IN THE NAME OF ZIYAARAT

Q. When the ladies make Ziyaarat of Nabi (Sallallahu alayhi wasallam), there is a lot of pushing, fighting and screaming. Total disrespect to Our Beloved Nabi (Sallallahu alayhi wasallam) is shown. Last week on Friday, whilst a lady was in Sajdah in Riyadhatul Jannat, she was trampled on her neck and passed away. I am nervous now when I go for Ziyaarat. Can I make salaam stand within the area, but away from the crowd of women performing disgustingly?

A. Stay far from the ignorant women who commit even murder at the Raudhah Mubaarak. Stand far, very far from the crowd and offer Salaams to Rasulullah (Sallallahu alayhi wasallam). Do not venture near to the insane ignoramuses. Instead of ziyaarat, they commit kabeerah sins at the Raudhah Mubaarak.

You may stand at the perimeter of the area or even outside to recite the Salaams. Your Salaams and Durood will, Insha-Allah, reach Rasulullah (Sallallahu alayhi wasallam).

cept Zakaat, 'B' gave the money with the intention of paying his Zakaat without telling 'A' that it was Zakaat. Meanwhile 'A' is under the impression that the money was a loan to him. After some time 'A' wants to repay the 'loan'. Although 'B' refuses to accept, 'A' insists' to pay. What should 'B' do?

A. B should inform A that at the time of giving him the money, he (B) had made the intention of a gift, hence it is not proper for him to accept the money. After this, if A insists, then B should accept and give it to Sadqah elsewhere. But this will not again be a Zakaat payment by B. It will be Sadqah by A.

Q. The college where I am studying is more than 100 Km from my home town. Every weekend I go home. What is my status? Am I a musaafir?

A. In your hometown you will never be a musaafir even if you are there for a few minutes. But, at the college where you live for the week, you will always be a musaafir as long as you do not intend staying 15 days or more.

Q. Is Qasar Namaaz obligatory or optional?

A. Qasar Namaaz for a musaafir is obligatory. For followers of the Shaafi Math-hab it is optional, but not for Hanafis.

Q. Should the musaafir perform the Sunnat and Nafl Salaat?

A. If there is time and conven-

ience, the musaafir should not abandon the Sunnatul Muakkadah Namaaz and even the Nafl. He should not deprive himself of the great reward. Nevertheless, if the musaafir does not perform the Sunnat Muakkadah of Zuhr, Maghrib and Isha, it will not be sinful, but he loses much in reward and spiritually. Wherever it is convenient and one has the time, then do perform the Sunnat Salaat.

Q. Should the musaafir perform Jumuah Namaaz?

A. If at the time of Jumuah Namaaz, the musaafir is near to a Masjid and he is not in a hurry to continue his journey, then he should not deprive himself of the immense reward of Jumuah Salaat.

Q. Is purdah for housemaids necessary?

A. Purdah for the housemaid is incumbent. Many men develop illicit relationships with their housemaids.

Q. I was in a Masjid on Friday. When I saw that the person who would be leading the Salaat and reciting the khutbah was a chap without topi, I left and went to perform Jumuah in another Masjid. Did I do the right thing?

A. The chap who leads the Jumuah Salaat without a topi is a faasiq. If another Masjid is in the vicinity, then perform Salaat there, not behind the faasiq. Your action was correct.

Q. For those going for Hajj or

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Umrah from South Africa, where is the Meeqaat? Some say that Ihraam has to be compulsorily donned when the plane is in line with Yamlam. This is announced in the plane. Others say that Ihraam may be donned in Jeddah. What is the correct view?

A. The Ihraam may be delayed until Jeddah. It has to be donned compulsorily in Jeddah. It may be donned even in Johannesburg, but Jeddah is the Meeqaat for those coming from the South. Although there is another view, we follow the first view.

Q. A woman performed some Salaat without having taken ghusl after her haidh. She is a new Muslim and was unaware of the mas'alah. Should she repeat the Salaat? Is she a Saahib Tarteeb?

A. The woman has to make qadha of all the Salaat she had performed in the state of impurity. If the number of Salaat is less than five, then she is a Saahib-e-Tarteeb. If more than five, then she will not be a Saahib-e-Tarteeb.

Q. Is it permissible for the husband to touch the face of his deceased wife?

A. It is not permissible for the husband to touch the face of his deceased wife. The nikah ends with death.

Q. Is it permissible to learn Tajweed from a colour-coded Qur'aan?

A. It is not permissible to use the colour-coded Qur'aans if other Qur'aans are available. Those responsible for interpolating the mass and mess of colour in the Qur'aan Majeed have taken the Qur'aan Majeed as a toy.

The Qur'aan Majeed was revealed more than 14 centuries ago. There is no better way of teaching it than the ways of the Sahaabah, Taabieen and the early Muslims. Westernized methods should not be resorted to when teaching and learning the Qur'aan Majeed.

The Qur'aan Majeed is not a story book for little children whose nursery books are full of

colour.

Q. There is a custom of feeding people who participate in the Janaazah. A feast is prepared for the participants at the home of the bereaved. Is this custom Sunnah?

A. The food which is served at this customary function is Haraam. This custom is called 'baathi'. The morons transform the death occasion into a haraam wedding party

Q. Should I attend a walimah where there will be separate facilities for ladies. It will not be in a hall.

A. If women will also be going to the same venue for the walimah, then you should not go even if separate facilities are arranged for them. It is not permissible for females to attend walimah functions.

Q. Is it permissible to visit the tombs of the Auliya to gain barkat?

A. It is not permissible to visit such tombs of the Auliya where bid'ah and shirk are perpetrated. Those who commit these acts of bid'ah are astray. They are involved in acts of shirk. The tomb structures too are haraam. The Qabar Puja sect worships the graves. They commit a variety of acts of shirk at these tombs. Therefore it is not permissible to visit such places.

Q. What is the status of a voucher for which one pays? The voucher is used to purchase goods at the shop for more than the price of the voucher. Will it be permissible to sell a voucher for more than the price paid?

A. The voucher is not a material commodity. The one who buys a voucher is actually paying in advance for the goods he will be purchasing. It is haraam to sell a voucher for more or less than the actual amount. It will be riba.

Q. Is it true that the soul of the deceased returns to the house at certain times, especially Maghrib time?

A. The souls do not return to the house at any time. The belief that the soul returns at about Maghrib time or any other time

KHULA' & MJC JAHAALAT

Q. I have a question. Last year I returned my mahr in exchange for my freedom. The man I was married to accepted it but one hour later uttered talaaq. I visited The MJC and was told that khula didn't take place and I need to accept the talaaq. Ex-husband revoked the talaaq after a month and MJC said that I must apply for fasagh. I told them many times about khula and was told even with khula I need to apply for it. Just wondering if you can give clarity on this matter.

A. The MJC is a bunch of juhala. They are ignorant of even the basic masaa-il pertaining to

is baseless.

Q. A store provides vouchers to customers. The vouchers have an expiry date. Is it permissible to purchase goods with such vouchers?

A. If the vouchers are given free, then there is no problem. The vouchers may be used. However, if the vouchers have to be paid for, then it will not be permissible. The expiry date renders the paid vouchers an act of gambling. If someone has such vouchers, then use them to purchase before the expiry date.

Q. What is mehr of convenience?

A. There is no such thing as "mehr of convenience" in the Shariah. We do not know what it is. Perhaps it is some community's baseless custom.

Q. A Molvi says that now that the Nike logo is no longer associated with the Greek goddess, it is permissible to wear garments bearing this logo. Is he right?

A. The molvi speaks trash. Irrespective of whether the Nike logo is the name of a goddess of the kuffaar or not, it is not permissible to wear garments or shoes with this logo or any other logo. It is Tashabbuh bil kuffaar. The one who has answered the question is dimwitted. It is Makrooh Tahrimi to a greater degree to perform Salaat with such kuffaar clothes.

Istinja. What they told you is utter bunkum. The moment your husband accepted the return of the mahr, the Khula' came into effect. The consequence of Khula' is one Talaaq Baa-in which terminates the Nikah irrevocably. The subsequent Talaaq uttered by the chap is baseless. It has no effect of the Khula'. You don't have to apply for faskh to the MJC or to anyone else.

Your Iddat had commenced the very moment your husband had accepted the payment. Ignore what the MJC carrion halaazers say. You are free from your ex-husband.

Q. Is it permissible to perform Salaat with the elbows exposed?

A. Exposing the elbows during Salaat is Makrooh Tahrimi (forbidden and sinful).

Q. Explain Taqdeer.

A. Taqdeer is inexplicable. Rasulullah (Sallallahu alayhi wasallam) had forbidden the Sahaabah from probing this subject.

Q. Can fruit be eaten whilst standing?

A. Even fruit should be consumed sitting. Standing unnecessarily is in conflict with the Sunnah.

Q. If an aayat of Sajdah is heard on a recorder, will Sajdah become Waajib?

A. Sajdah is not required when hearing a Sajdah aayat on a recorder or over the radio.

Q. Are restraint of trade agreements permissible in Islam? A Muslim employer has made his employees sign such agreements restricting them from accepting employment from other companies who conduct the same business as he does. The restriction is for a certain period after the employee leaves employment and within a certain distance of his (employers) business. The restriction would apply to employment in any capacity and

(Turn to page 12)

EXPANSION THE EFFECT OF GREED

Rasulullah (Sallallahu alayhi wasallam) said: “The son of Aadam (i.e. man) grows older by the day while two attributes in him grow younger: greed for more wealth and the desire for longer life.”

These two cravings in man will not be achieved regardless of his efforts. The Qur’aan Majeed says regarding life: “No person will die except with the permission of Allah at the appointed time.” When that appointed moment arrives, it will not be extended one minute.

Regarding Rizq, Rasulullah (sallallahu alayhi wasallam) said: “Rizq is sealed, and the greedy one is deprived.” Rizq has been already ordained and its quantity is sealed. Regardless of man’s effort, he will not acquire one morsel more than the amount and quantity Allah Ta’ala has ordained and sealed for him.

Deficiency of Imaan constrains a person to crave for more wealth. The greed drives him to overburden himself with futile pursuits. Many people whose Rizq is acquired comfortably and abundantly, develop the greed for more wealth. This despicable and futile hankering constrains them to expand their businesses. From one shop, they establish a second shop, then a third and a fourth, and so on to lose their Aakhirah in the quagmire of hirs (greed). But their efforts will not acquire for them more than the amount decreed for them by Allah Ta’ala.

What they achieve with their expansion is greater worry, physical and spiritual sicknesses, elimination of peace of mind, neglect of family life, frustration and despondency. The ultimate effect is as stated by Allah Azza Wa Jal in the Qur’aan Majeed: “He suffers loss in this dunya and the Aakhirah.”

Insaan has been created for the Aakhirat, not for this dunya. It is not permissible to pursue worldly objectives in a manner which causes damage to Deeni aims and objectives. The greed for more wealth is an unquenchable lust. Only the Qabr will quench this lust. But it will then be too late to regret the damage and harm which have been inflicted on the Rooh and Imaan.

The quest for Rizq should be a superficial undertaking, not a primary objective which necessitates that entire life be squandered in its pursuit. The end of this pursuit is the ruin of one’s Aakhirat. Besides this calamity, most people who abandon the primary goal of the Aakhirah in their futile pursuit for worldly success, suffer even worldly losses in a variety of ways, and they depart from this life smitten by remorse, regret, grief and fear. But to no avail.

REPOSSESSING GIFTS

“..And if you (husbands) have given to anyone of them (wives) a treasure (mounds of gifts), then do not take back anything from it. What! Do you take it by means of slander and manifest sin?

And, how can you take it (the gifts) whilst you have mutually indulged in conjugal relations,

and they (wives) have (also) taken from you a solemn pledge?”

(An-Nisaa’ 20 and 21)

In these Verses Allah Ta’ala warns and prohibits husbands from repossessing gifts which they had made to their wives. Many husbands when divorcing their wives are constrained by spite and niggardliness to take back the gifts which they had made to their wives during happy times. Such behaviour is despicable and haraam.

The wife becomes the sole owner of the gift of jewellery given to her at the time of the Nikah, as well as of all assets given to her subsequently. It is not permissible for the husband to repossess any of these gifts at the time of the unfortunate, sad event of divorce.

The husband who repossesses the gifts is like a dog which licks up its own vomit. This is mentioned in the Hadith of Rasulullah (Sallallahu alayhi wasallam). The slander and the sin mentioned in the Aayat refer to the fabrication of false stories to justify the repossession.

The nikah bond is a solemn pledge. Allah Ta’ala reprimandingly reminds the husband that the woman was made lawful for him by the solemn pledge of Nikah in Allah’s Name. Added to this, is the conjugal relationship from which he benefited. How can a man then descend to such a despicable level as to take back from the woman what is her sole property acquired from him in happy times? His dishonourable conduct is contemptible.

WOMEN AND LECTURES

In *Al-Fataawa At-Taataarkhaniyyah*, as well as in other Kutub of the Fuqaha, the following appears regarding females attending the lectures of the glib-tongued deviates:

“Now when it is forbidden for women to attend the Musjid for even Salaat, then to a greater extent will it be prohibited for them to attend gatherings of lectures, especially the lectures of these JUHHAAL (ignoramuses) who masquerade as Ulama.” (Jaamiul Ja-waami’)

Glib-tongue deviates such as Menk, Sooliman Moolla, Tariq Jameel, Ninowy, Vanker and many others come within the purview of this proscription. In fact, even if a great Hadhrat is giving a public bayaan, it is haraam for the females to emerge from their homes to attend the public venue where the bayaan is taking place. The stupid, mock so-called ‘separate-seating arrangements’ are ploys of Iblees.

SADQAH AND WEALTH

“Shaitaan promises (i.e. scares) you with poverty, and he instructs you with immorality. (On the other hand) Allah promises you forgiveness from Him and

favour. Allah is All-Embracing, All-Knowing.”

(Al-Baqarah, Aayat 268)

Shaitaan deters people

GIVE THE BEST IN ALLAH'S PATH

“O People of Imaan! Spend (in Allah’s Path) from the best things (Tayyibaat) which you have earned and from that which We have taken out for you from the earth.

Do not intend to spend inferior things (khabeeth) which you (yourselves) will not accept except with closed eyes (i.e. with distaste and dislike). Know that verily, Allah is Independent and Praiseworthy.”

(Al-Baqarah, Aayat 267)

Charity – Zakaat, etc. – is given to Allah Azza Wa Jal. It is unbefitting to give in Allah’s Path goods which are fit for discarding. Traders are prone to give their dead stock and such merchandise which is inferior as their Zakaat payment. This is highly improper. Zakaat and Sadqah should be given from the best of one’s merchandise, if given in kind. Zakaat is not an avenue for getting rid of dead stock. Zakaat is not a favour bestowed to the poor by the wealthy. It is their Fardh obligation. They should be thankful to the poor who enable them (the wealthy) to fulfil their Fardh duty. The wealthy should not expect thanks and appreciation for paying their Zakaat in the same way as they cannot expect thanks for performing Salaat.

This does not mean that such stock should be thrown away. It should be given to the poor in addition to Zakaat. It should not be one’s Zakaat payment. The very first aayat of the 4th Juz says: **“You will not attain piety as long as you do not spend from that (wealth) which you love.”**

from spending freely in Allah’s Path by whispering in them depletion of their wealth. Sadqah does not deplete wealth. On the contrary, it increases wealth both in quantity and in barkat. Rasulullah (Sallallahu alayhi wasallam) said;

“I take an oath regarding three things. Sadqah does not deplete a person’s wealth.

Allah will most assuredly grant honour to the one who is patient when oppressed. The door of poverty will open for the one who opens the door of begging.”

THE BOOKS OF MUFTI TAQI?

QUESTION: Please advise regarding the books on Tasawwuf and spiritual advices by Mufti Taqi Usmani. Should I study these books?

ANSWER: Generally, the books on Tasawwuf authored by Mufti Taqi will be correct. However, we do not advise that his books should be studied. Although Mufti Taqi is an Aalim of the Deoband School of Thought, he has drifted from the *Minhaaj* of the Akaabir Ulama of Deoband. He has become a liberal.

His dalliance with the kuffaar capitalist bankers, and his association with the fussaag and fujjaar rulers of Pakistan have desensitized his initial inhibitions to deviation and baatil. He mingles freely with the people of baatil. Having drifted from the *Tareeqah* of the Akaabir of Deoband, he has effectively become a bootlicker of the Pakistani government.

Association with kuffaar, fussaag and fujjaar exercises a dangerously detrimental effect on Imaan. On this issue, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

“Nooraaniyat (spiritual light) is extinguished by association with kuffaar and fujjaar. In the wake of such association, zulmat (spiritual

darkness) develops. The knowledge which emanates from the niches of Nubuwwat is adorned with Noor. On the contrary, what emerges from the heart of the faasiq is zulmat.”

When a man freely mingles and associates with kuffaar, fussaag and fujjaar, then by imperceptible degrees his Imaan and Akhlaaq are eroded. Without him realizing, he becomes the victim of his nafs and shaitaan. The Haqq becomes blurred in consequence of the *zulmat* overwhelming his *nooraaniyat* which is ultimately displaced and extinguished. Then this Aalim joins the fraternity of the ulama-e-soo’ in whose gatherings, seminars and conferences he is at home. This is the fate that has overtaken Mufti Taqi to whom we all once upon a time looked up to and believed that he would be able to offer guidance, direction and solutions for the ills of the Ummah of this era. Alas! He has fallen from that lofty expected pedestal to the depths of bootlicking governments and kuffaar riba bankers of the West.

It is necessary to abstain from reading even his Tasawwuf books. Everything has an *athr* (impression/effect) which may be good or bad, beneficial or harmful. Ha-

dhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said that even a book of Arabic grammar written by a faasiq should not be used for study since the *fisq* of the *faasiq* author permeating the book will exercise a spiritually and intellectually detrimental effect on the reader.

Mufti Taqi’s association with fussaag/fujjaar rulers, kuffaar riba-bankers and the ulama-e-soo’ fraternity is total. The satanic *athr* of this haraam association is his bootlicking of the Pakistani government, his displacement of the Sunnah from his Madrasah and his incremental liberalism. This evil metamorphosis which he has undergone as a result of the evil association is manifest in the jinnah hat he dons. The jinnah cap is the garb of fussaag political rulers who have made Pakistan a kufr state from the very inception despite having bamboozled the then Ulama with the chimeras of establishing an ‘Islamic’ state. He abandoned the simple Sunnah headgear of his Akaabir Deobandi predecessors for this hat of fussaag who rule the land in accordance with the demands of the kufr laws of the West.

The *zulmat* of *fisq* and *fujjoor* is manifest in Muf-

ti Taqi’s haraam, most reprehensible act of kicking out from his Madrasah Rasulullah’s system of eating. Mufti Taqi displaced the Sunnah of eating on the floor, and introduced in its place western tables and chairs for all the students who are supposed to become Heirs of the Ambiya (Alayhimus salaam) – *Wala houla wala quwwata!*

He flirts with the capitalist kuffaar bankers, not for nothing. He flies in style at kuffaar expense to the West to legalize the riba products of the capitalist bankers. He unnecessarily indulges in haraam travelling styles to answer the call of the bankers in the West. On his unnecessary journeys, he reacts with the prostitute air-hostesses, taking contaminated food from their immoral hands. What *athr* does he expect from such association? In these haraam trips to the West he is not serving Islam and the Ummah. He serves the kuffaar capitalists, and what for? For the haraam boodle of tens of thousands of dollars which they pay for halaalizing their riba products. Mufti Taqi’s function is to provide by hook or crook Fiqhi arguments to halaalize the riba products. The bankers pay handsomely for such haraam services.

His total participation

in Pakistan’s haraam independence day celebrations, and his lauding of accolades on the corrupt Pakistani authorities and portraying that evil state in glowing light display the effect which the *zulmat* is exercising on Mufti Taqi’s thinking. This topic shall be further pursued, Insha-Allah.

Although it pains us to criticize Mufti Taqi who is supposed to be a senior Aalim of Deoband, silence on his deviation will render us as “*Dumb Shayaateen*” in the words of Rasulullah (Sallallahu alayhi wasallam). There is the imperative need to forewarn the Ummah about his deviation so that Muslims are not deceived into deviation.

Furthermore, there is no need to read his books on Tasawwuf when the kutub of the Authorities of Tasawwuf are available in abundance. Read the kitaabs of Hadhrat Maulana Ashraf Ali Thanvi, Hadhrat Maulana Masihullah, Hadhrat Maulana Muhammad Zakariyyah and the books of Imaam Ghazaali (Rahmatullah alayhim). When the books of such noble masters of Tasawwuf are available, there is then no need to read the books of juniors, especially juniors who have strayed from the Path of their illustrious Masters.

JUMUAH IN A MAKTAB

Question: Is Jum'ah Salaat permissible in a maktab when there is a nearby Musjid? A molvi in our

BAY'T IS NOT NECESSARY

For islaah (reformation) of the nafs, bay't is not imperative. The belief that bay't is necessary for islaah is a bid'at. The first obligation of the Shaikh is the islaah of the mureed. He should not conceal anything in consideration of others. (Maulana Ashraf A. Thaani)

area has made provision for Jum'ah Salah to be performed slightly earlier at his maktab for those that find it difficult to go to the Masjid due to work. Aside from the permissibility or otherwise of Jum'ah at a maktab, as opposed to a Masjid, surely the focus should be on educating the masses via the blessed words of Nabi Sallallahu Alayhi Wasallam of the importance of Jum'ah in the Masjid.

By simply accommodating the "needs" of the people, regardless of whether they are legitimate or not, is the molvi not derogating from the original stance of the Deen; the result being a precedent is set and people forget that the actual demand of the Shariah is to perform Salah in the Masjid?

The same argument is used by Molvis for performing a 2nd Jum'ah Salah at a later time in a Masjid where Jum'ah has already taken place. They

say the masses weakness needs to be accommodated.

I have heard from senior reliable Muftis (and not the mass sell outs) that a 2nd Jum'ah in a Masjid where one Jamat has taken place is disliked.

The masses, who are devoid of spirituality and indoctrinated by secularist mind-set then argue: "disliked doesn't mean impermissible." There is no reply to such a moronic response, other than

THIKR AND SHAITAAN

Thikrullaah wards off shaitaan. It is mentioned in the Hadith: *"Verily, shaitaan sits glued on the heart of man. When he (man) engages in thikr, shaitaan flees. When he (man) becomes forgetful (of thikr), shaitaan casts waswasah (in his heart)."*

(Maulana Ashraf Ali Thaani)

would you make that comment to Nabi Sallallahu Alayhi Wasallam and his Sahabah if they were alive today? Please com-

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KUFFAAR COURT CONFIRMS TWO TRUTHS

The Haqq has arrived, and falsehood has vanished, for verily, falsehood (by its very nature) perishes."

(Surah Al-Isaa', Aayat 81) Allah Ta'ala operates in mysterious and wonderful ways unfathomable to our puny minds. What the BOGUS 'uucsa' crank molvies had gloated over and mocked, has been established from the Islamic perspective a great defeat for the frauds and cranks who have abortively laboured to project themselves as the sole representative of all the Ulama of South Africa and of the entire Muslim community of the country.

The ruling of the kuffaar court which the BOGUS characters had petitioned to confirm their hallucinated and fraudulent status which they had been deceptively advertising, has on the contrary confirmed the kufr status of the molvies of BOGUS 'uucsa'. From the ruling of the court two

truths from the Shariah's perspective have emerged and given the stamp of confirmation by the court.

TRUTH NO. 1 BOGUS uucsa's objective, particularly via the MMB (the so-called 'Muslim' marriages bill) is to render the Qur'aan and Sunnah, i.e. the Shariah, subordinate to the country's kufr constitution. Thus the judge said:

"This grouping (i.e. BOGUS 'uucsa') took the view that the time was propitious to advocate for the adaptation of certain aspects of Islamic secular tradition by secular legislation. This would inevitably mean that secular constitutional outcomes would prevail in certain spheres over those outcomes which had previously been produced." (Words in brackets, ours)

This is the licence which BOGUS 'uucsa' had with the MMB all along offered to the gov-

ernment – the licence to interpret the Qur'aan and the Sunnah to render Allah's Law subservient to the kufr constitution. We and all other organizations and persons who had been vigorously opposing MMB and the MMB proponents, had for years informed the Ummah of what the judge has understood from the documents submitted by the shayaateenul ins of BOGUS 'uucsa'. We had for years proclaimed loudly and unambiguously from the rooftops that the BOGUS molvies who are in fact devils, are out to undermine the Shariah and to make it a handmaid of kufr law. Our proclamation has, Alhamdulillah, been confirmed by the very kuffaar court to which BOGUS 'uucsa' had scurried in the haraam attempt to stifle and extinguish the Haqq of Allah's Shariah. Thus, from the Islamic perspective, the court's ruling has rendered, quite unexpect-

edly, adequate and poetical justice which has damned the shayaateen of BOGUS 'uucsa'.

TRUTH NO. 2 The Court found that GENUINE UUCSA (the Respondent) who was dragged to the kuffaar court by the illegitimate NNB jamiat shayaateenul ins, is irreconcilably opposed to any change being effected to the Shariah. Thus, the judge said:

"The first respondent's (i.e. GENUINE UUCSA's) position, as it appears from the papers, is that certain principles of Islamic family law, are irreconcilably at variance with South African secular constitutional principles. It would be an abomination.....for Muslims to advocate that a secular statute subordinate those Islamic principles to the secular law."

This is the pivot of the conflict between us and the shayaateen of the NNB jamiat who have set up the BOGUS 'uucsa'

with the sole objective of changing the Shariah in the name of the deen. They never dreamt that the opposition of the Muslim community would be so fierce as the Ummah has witnessed.

The BOGUS characters have not achieved their objective from the court's ruling which ostensibly appears a 'win' for them, but which in terms of the Shariah is a decisive defeat. Their evil and pernicious plot for undermining the Shariah and subordinating the Qur'aan to the kufr constitution has been conspicuously illustrated by the court.

AL-HAQQ YA'LU, LA YU'LA Haqq will (always) surface above. Never will it be suppressed (for long).

"They (the zindeeqs and the kuffaar) intend to extinguish the Noor of Allah with their mouths while Allah will complete His Noor even though the kaafiroon abhor it." (Qur'aan)

JUMUAH IN A MAKTAB

(Continued from page 7)

ment on these issues.

Answer: It is not permissible to have Jumuah Salaat in a maktab when there is a Musjid in close proximity. The Molvi errs grievously. The reason proffered does not justify this sinful act. The *ahkaam* of the Shariah are being watered down in every branch of the Deen by the molvis and

sheikhs of this age. The Deen is no longer of primary importance. It has become the handmaid of secular and worldly pursuits, hence employment and trade are given greater preference, and the maktab is preferred over the Musjid.

The second Jumuah Salaat held in the same Musjid is not permissible. The meaning of 'disliked' in the context has a Shar'i

application. It means Makrooh Tahrimi which does not mean permissible. It most certainly means impermissible and Haraam. The consequence of both Haraam and Makrooh Tahrimi is the Fire of Jahannam. There is no practical difference between a prohibition described haraam and a prohibition described Makrooh Tahrimi. Both are abominable and for both there is the punishment of Jahannam.

MOTHER IS YOUR NAFL HAJJ

A MAN LEFT from the City of Farghaanah (in Central Asia) with the intention of performing Nafl Hajj. When he reached Nishapur, he went to visit Hadhrat Abu Uthmaan Al-Khairi (rahmatullah alayh). He made Salaam, but Hadhrat Abu Uthmaan did not respond. Feeling an-

noyed, the man reflected in his mind: 'It is indeed surprising that a Muslim does not respond to the Salaam of another Muslim!'

By *kashf* it was revealed to Hadhrat Abu Uthmaan what the man was thinking. He commented: "Does a person

perform Hajj whilst abandoning his ailing and grieving mother?" Jolted by this truth, the man abandoned his plan for Hajj, and immediately set off to return to Farghaanah. He remained in his mother's service until her death.

After his mother's de-

KHABEETH AND TAYYIB

Khabeeth, i.e. filthy and haraam substances. *Tayyib*, i.e. pure, wholesome and halaal substances. Allah Ta'ala says in the Qur'aan Majeed:

"Say: khabeeth and tayyib are not equal, even though an abundance of khabeeth is pleasing to you. Therefore, fear Allah, O People of Intelligence so that you attain success." (Al-Maaidah, Aayat 100)

Filth and haraam substances are natural attractions for kufr, hence the kuffaar have a garrulous appetite for *khabeeth* substances and haraam food. It is unfortunate that innumerable Muslims of this age have acquired these evil propensities from the kuffaar. It

is due to this attitude – the desire for *khabeeth* – which has becoming pleasing to Muslims that we find juhala molvi and sheikh entities and outfits such as the so-called 'islamic' medical association promoting the virtues and benefits of filthy, haraam pork vaccines.

The minds have become corrupted as a consequence of consuming carrion and on account of the effects of their kuffaar secular education. They therefore see goodness in filth, haraam substances and even in urine and excreta when their kuffaar masters promote the benefits of all of this *khabeeth*. They need to examine their Imaan.

When Hadhrat Abu Uthmaan saw the man, he leapt up, embraced and

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A SIGN OF THE MUNAFIQUEEN

“Convey to the munaafiqeen that for them there is a painful punishment. They (the munaafiqeen) are those who take the kuffaar as friends besides the Mu’mineen. What! Do they search for honour by them (i.e. by the kuffaar)? (Know) that verily, all Honour is only for Allah.”

(An-Nisaa’, 138 and 139)

A salient feature of the hypocrites (munaafiqeen) is their friendship with the kuffaar. Whilst they profess to be Muslims and cunningly live within Muslim society, they are in reality enemies of Muslims, enemies of Is-

lam, and the enemies of Allah and His Rasool (Sallallahu alayhi wasallam).

These hypocrites in our midst will always be seen bootlicking the kuffaar authorities, compromising the Deen to curry favour with them. They hanker after recognition by the kuffaar authorities and after the money of the wealthy. They find obnoxious interpretations for the *ahkaam* of the Shariah to accommodate the palates and desires of the kuffaar.

They are the likes of Reverend Abraham Bham, his NNB jamiat cohorts, the MJC sheikhs, the bootlicking molvis

and sheikhs of the stupid Amman accord, the radio shayaateen such as Solomon Ravat and the chapsmanning Ansaarush Shaitaan radio, and many others who undermine the Deen.

Beware of these human devils who search for honour from the kuffaar. Allah Ta’ala warns them in the aforementioned Qur’aanic Aayat that *all Honour* belongs to only Allah Azza Wa Jal. Instead of achieving their satanic objective of their humiliating beggary for honour from the kuffaar authorities, Allah Ta’ala will disgrace them here on earth, and in the Aakhirah they will be great losers, and suffer the forewarned “painful punishment”.

CONTENTMENT OF THE AULIYA

RASULULLAH (sallallahu alayhi wasallam) said: *“Of the good fortune of the Son of Aadam is that he is pleased (and contented) with whatever Allah has decreed for him.”*

Whenever Hadhrat Umar (radhiyallahu anhu) would become ill, he would not act according to the advice of the physician. Once when he was sick, and told to call a physician, he replied: “By Allah! If I know that my cure (from this sickness) is simply to touch my ear, then never would I do so. Whatever Allah Azza Wa Jal decrees is best.”

When Hadhrat Shaddaad Bin Hakeem (rahmatullah alayh) be-

came sick, he distributed a hundred dirhams (silver coins) to the poor in gratitude for the sickness.

When Hadhrat Abu Bakr Ayyaash (rahmatullah alayh) became ill, people called a Christian physician to attend to him. However, Hadhrat Ayyaash did not allow the doctor to even touch him. He refused to submit to diagnosis. As the doctor departed, Hadhrat Ayyaash (rahmatullah alayh) made dua: “O Allah! Just as you have saved me from the pain of kufr, do with me as you deem fit.”

This was the attitude of the Aarifeen and the great Auliya. They were always contented with

whatever condition Allah Ta’ala decreed for them. While medical treatment is permissible, it is not compulsory. Abstention from medical treatment is based on *Tawakkul* and *Ridha* (being pleased and contented with Allah’s decrees). While the masses cannot emulate the Auliya in such lofty attitudes, they should at least adhere to the minimum demand, which is: never to complain in times of adversity and hardship. While dua for removal of the calamity is permissible, complaining is not permissible. Complaint against the decrees of Allah Azza Wa Jal is unintelligent and it approaches the confines of kufr.

OUR SHIFA’

Rasulullah (Sallallahu alayhi wasallam) said: “Allah has not created the shifa’ (cure for the diseases) of my Ummah in substances which have been made Haraam for them.”

and his own deficiency regarding A’maal (good deeds).”

HARAAM MISWAAKS

Q. SANHA has certified miswaaks made in Pakistan. The ingredients in the miswaak are Peelo miswaak, humectants (sorbitol e-420 and glycerine e-422), permitted preservatives (sodium benzoate e-211, potassium sorbate e-202, potassium metabisulphate e-224, chelating agent (EDTA e-365). Is it permissible to use such miswaaks? Will it have the same rewards as natural Miswaaks?

A. Neither is it permissible to use these rubbish preparations nor is there any reward using the stuff, leave alone the question of ‘same’ tha-waab as natural Miswaaks. The rewards and benefits of the Miswaak relate to *natural* Miswaaks – Miswaaks which are uncontaminated, which are free from

the mushtabah, harmful, poisonous and haraam substances which the kuffaar have advised the fussaag manufacturers to add to the natural Miswaaks.

The Sanha certified miswaak is not permissible. Sorbitol and glycerine are haraam. The other ingredients with chemical names are extremely doubtful. The e-numbers and the long stupid chemical names camouflage the true nature of the ingredients. The e-numbers are used specifically to dupe Muslims.

Never trust SANHA or any of the other carrion certifiers. They are all curses and agents of Iblees. For the sake of monetary gain – the haraam boodle – they hallow any haraam filth and poison.

NASEEHAT FOR THE HUFFAZ AND STUDENTS OF THE DEEN

HADHRAT FUDHAIL BIN Iyaadh (rahmatullah alayh) said: “It does not behove the Haafiz to involve himself in sport and amusement with those who indulge in such futility. He should not join in the company of people who are involved in carelessness.”

Futility, sport and amusement are anathema for Ilm-e-Wahi (the Knowledge which stems from Divine Revelation). Indulgence in sport and futility in entirety effaces the *Noor* of Ilm, and severely contaminates the *Noor* of Imaan. Minus this *Noor*, the molvi remains a *jaahil*. Such *jahl* camouflaged with textual or book knowledge is compound *zulmat* (intense spiritual darkness) which will become a great humiliating calamity in the Aakhirah.

It is not befitting – in fact it is haraam – for

those who carry Bukhaari Shareef and Hidayah in their hands, those who pursue the Ilm of Qur’aan Tafseer, Hadith and Fiqah, to humiliate and demean themselves kicking and hitting balls and behaving like monkeys. They should remember that the original abode – the initiation venue – of Ilm-e-Deen was *Ghaar-e-Hira*. The true Student of Deen is not in need of rational arguments to understand the villainy and notoriety of indulgence in kuffaar sport. The *noor* of Aql – i.e. if he possesses such *noor* – is adequate to understand all transcendental realities and unravel spiritual mysteries.

REASON FOR INGRATITUDE

A reason for ingratitude for the bounties of Allah Ta’ala is focusing the gaze on what one does not possess instead of on one’s possession. (Maulana Thaavi)

THE ABODE OF ALLAH

In a Hadith Qudsi, Allah Ta’ala says: *“I am by those whose hearts are broken.”* In another Hadith it is mentioned: *“Verily, Allah is with every grief-stricken heart.”* Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said

that the journey unto Allah Ta’ala is traversed with speed by a grief-stricken person. Hadhrat Fudhail Bin Iyaadh (Rahmatullah alayh) said: *“When Allah loves a servant, He increases his grief by means of him reflecting on the Aakhirat*

THE BID'AH SEERAT PROGRAM

SELLING THE DEEN FOR A MISERABLE PRICE

Among the signs of Qiyamah according to the Hadith is that, *"the dunya will be pursued with the amal of the Aakhirat and Knowledge (of the Deen) will be acquired for purposes other than the Deen."*

One such manifestation of this particular sign of Qiyaamah is the so-called 'seerat program' which the NNB jamiat of Fordsburg is organizing. A whole bunch of vile molvis, all members of the Fraternity of the Ulama-e-Soo', will be participating in this satanic event advertised in the

name of Rasulullah (Sallallahu alayhi wasallam).

The salient satanic feature of this haraam program is the R480 fee which the villain NNB jamiat is charging for attending and for participating in the merrymaking where carrion and other haraam muck will be served as 'food'.

Only people who have lost their mental balance and bereft of Deeni understanding will act so stupidly as to pay R480 fee to listen to a conglomerate of juhhaal molvis who pillage the Deen for

monetary gain and nafsaani lusts.

They have stooped to an indescribably base level to trade the Name of Rasulullah (Sallallahu alayhi wasallam) for money – for the miserable crumbs of a *jee'fah* (carrion) world. It is not permissible to attend this haraam, bid'ah program. It is haraam to pay the exorbitant fee to listen to what the shayaateen in human form will be blurt-ing out in the name of Rasulullah's mubaarak Seerat.

A hundred times more authentic information on

the life of Rasulullah (Sallallahu alayhi wasallam) is available from any reliable book on the Mubaarak life of Nabi -e-Kareem (Sallallahu alayhi wasallam). It does not befit Muslims who love Rasulullah (Sallallahu alayhi wasallam) to make a mockery of him and of the Deen by paying a R480 haraam fee to listen to the hollow talks of insincere molvis of the ulama-e-soo' fraternity.

Nowadays the Deen is being commercialized on all fronts. The fussaag and fujjaar Saudis have

thoroughly and totally commercialized Hajj and Umrah. The Carrion halaalizers such as SANHA and the MJC halaalize carrion and rot in the name of Islam, while the evil molvis here are now commercializing the Seerat of Rasulullah (Sallallahu alayhi wasallam). Just imagine! A fee of R480 to listen to a supposedly Deeni talk. It is a merrymaking gathering engineered by Shaitaan-in-Chief and practically executed by his human agents – the molvis of the NNB jamiat of Fordsburg.

THE REWARD OF SABR

It is mentioned in the Hadith of Rasulullah (Sallallahu alayhi wasallam) that for some persons Allah Ta'ala has ordained a lofty station in Jannat. However, on the basis of the paucity of A'maal Saalihah, this person cannot attain the lofty status. Allah Ta'ala then

involves him in some calamity/hardship which he bears with Sabr. In consequence of his Sabr, he attains the lofty station ordained for him.

Rasulullah (Sallallahu alayhi wasallam) said that when a Muslim is afflicted with fever, his sins fall

from him in the manner that leaves fall from the trees during the autumn season.

On the Day of Qiyaamah when people will be rewarded for their Sabr, others will wish that their skins on earth should have been cut

with scissors to entitle them for the great and abundant rewards of Sabr.

When calamity or misfortune befalls one, one should not complain, neither verbally nor by attitude. Understand well that Allah Ta'ala is Ha-keem (the All-Wise) and Haakim (the Commander/ the King). He does for us

whatever is best.

This mystery will be understood in the Aakhirat. About the Saabireen (the patient ones), the Qur'aan Majeed says:

"Indeed upon them are salutations from their Rabb and mercy. And, indeed they are the rightly guided ones."

MOTHER IS YOUR NAFL HAJJ

(Continued from page 8)

honoured him. He remained in the company of Hadhrat Abu Uthmaan until the latter's demise.

The rights of a mother, in fact the rights of parents, are sacred. The importance and sanctity of the rights of parents increase with age. The bond of parenthood be-

comes stronger with time. Even if the son reaches 60 years, he remains a child to his parents and it remains his obligation to keep them happy in all lawful things. It is not permissible for even the adult or elderly son to depart on a journey without the happy consent and blessings of his parents. And a journey in terms of the Shariah is a distance of 77 kilometres or more. Children should not deprive them-

selves of the wonderful Duas of their parents when they go on a journey. Rasulullah (sallallahu alayhi wasallam) described the Dua of parents as '*Mustajaab (readily acceptable), without doubt*'.

Most people indoctrinated with western ideas are oblivious of the Waajib rights of their parents. The western cult of life is the life-style of animals. The parental bond fades into oblivion for animals.

THE CONSEQUENCES OF DISRESPECT

Disrespect is indeed evil. Once a *Saahib-e-Kaifiyat* spat in the direction of the Qiblah. All his *kayfiyaat* were snatched away in consequence of this disrespect. (*Saahib-e-Kayfiyat is a person accomplished in spirituality. He experiences lofty spiritual states*). (Maulana Ashraf Ali Thaavi)

JUSTICE

"O People of Imaan! Be establishers of justice (and) witnesses for Allah even if it be against yourselves or parents or close relatives". (Surah An-Nisaa', Aayat 135)

THE HAAIDHAH ON SAFAR

Q. A woman in the state of haidh is on a journey with her husband. Along the journey when she becomes paak, there remain about 50 kilometers to her destination. It is Zuhr time. Should she make qasar Salaat or perform the full 4 raka'ts. According to a fatwa issued by Mufti Taqi, she has to make qasar. We were always under the impression that in this scenario the woman has to perform four raka'ts. What is the correct fatwa?

A. She has to perform four raka'ts. Even at her destination she has to perform four raka'ts. She will not be a Shar'i musaafir. Only if she undertakes a journey of 77 km or more from her destination will she become a musaafir. Mufti Taqi's fatwa is incorrect. The Mujlisul Ulama is in the process of publishing a detailed refutation of Mufti Taqi's fatwa. The booklet shall soon be available on the website. Hard copies will also be available, Insha-Allah.

PUNISHMENT FOR AN EVIL

A one-eyed man whilst making Tawaaf of the Ka'bah was supplicating: "O Allah! I seek protection with You from You." When he was asked about this queer dua, he said: "Once when I cast an evil gaze at a young lad, I lost the vision of my one eye." (*Hadhrat Maulana Ashraf Ali Thaavi*)

ALL THINGS HAVE ATHR

All things have an athr (effect/impression) which may be good or bad, beneficial or harmful. On this page appear some episodes which demonstrate the athr of things.

THE ODOUR OF CORPSES

Once a mureed presented a bunch of grapes to his Shaikh. When the Shaikh lifted a grape to his mouth, he quickly replaced it on the plate. He did not eat it. He commented: "The odour of corpses emits from these grapes." Everyone was surprised. What is the meaning of the odour of

corpses in grapes?

The Shaikh on enquiring was informed by the mureed that he had acquired the grapes from a grapevine growing in the Qabrustaan (cemetery). The Shaikh said: "Did I not tell you that the grapes are emitting the odour of corpses?"

Due to spiritual darkness which enshrouds our hearts, we are unable to perceive and understand what the Auliya see, feel and spiritually perceive with their *firaasat* and the *nooraaniyat* of their hearts. They are extremely sensitive. The *athr* of the dead was in the soil in which the grapevine grew. That *athr* was transferred to the grapes.

SKINS OF WILD ANIMALS

Rasulullah (Sallallahu alayhi wasallam) discouraged sitting on the skins of wild animals such as lions, tigers, leopards, etc. Although the skins of these animals are rendered pure by any process which expels all the moisture, it is still inadvisable to sit on anything made of such skins, e.g.

saddles, mats, musallas, etc.

The predatory *athr* of these animals remains in the skins. Use of these skins will have an adverse affect on morality, hence Rasulullah's discouragement notwithstanding the *tahaarat* (purity) of the skins.

ATHR OF A GHAIIR MAHRAM

Imaam Abu Hanifah (Rahmatullah alayh) was also a cloth merchant. Once when a young man entered his shop, he was about to sit on a chair. Immediately Imaam Abu Hanifah cautioned him: "Young man, do not sit in that chair. It has just been vacated by a female."

With his *firaasat* (spiritual insight and vi-

sion) Imaam Abu Hanifah (Rahmatullah alayh) was able to discern the spiritual germs emerging from the chair in which the female had sat. The *athr* of the female was capable of adversely affecting the morality of the ghair mahram man. His spiritual defences would be weakened by such *athr*.

THE AMBIYA AS SHEPHERDS

Almost all the Ambiya (alayhimus salaam) were shepherds. Allah Ta'ala did not ordain for any Nabi to be a camel herder or a cattle herder. The reason for this is that in sheep and goats there is humility. Association with even such animals, infuse humility in a person.

On the other hand, a camel and a bull are associated with 'pride' and anger, hence no Nabi was made a camel herder or a cow herder.

Once Allah Ta'ala asked Hadhrat Musa (Alayhis salaam) if he

was aware of the occasion when Allah Ta'ala decreed his Nubuwwat. Nabi Musa (Alayhis salaam) did not know. Then Allah Ta'ala narrated to him the occasion when he set out in pursuit of one of his goats which had separated from the flock and had run off into the wilderness infested with wolves.

Nabi Musa (Alayhis salaam) was exhausted chasing after the she-goat to save it from the wolves. When finally he caught the goat, the latter too was so tired

that it could barely walk.

Nabi Musa (Alayhis salaam) gently lifted the goat, placed it on his shoulders and spoke affectionately to it. This was the occasion when Allah Ta'ala had decreed the Nubuwwat of Nabi Musa (Alayhis salaam). *Tawaadhu'* (Humility) is an essential attribute for all Muslims. That is why the Ambiya tended to sheep and goats. The *athr* of the tenderness of these animals exercised its effect even on the Ambiya (Alayhimus salaam).

THE EVER-WARM JUG

A Wali on his journey halted one night in a village. Some village folk brought an earthenware container with some water to the Wali. They explained that the water in the jug remained perpetually warm even in mid-winter. It never cooled.

The Wali asked about the source of the clay from which the jug was made. He was informed that the clay was ob-

tained from the local Qabrustaan. He told the village folk to leave the jug with the water with him for the night.

The next morning when they visited the Wali, they found the water in the jug to be cold. Astonished, they asked the reason for the transformation. The Wali informed them that some inmates of the graves were being punished with fire. The heat of the

fire affects the soil in the Qabrustaan. This *athr* was transferred into the jug made from the clay, hence the water remained always warm. However, that night the Wali had engaged in considerable Istighfaar, pleading to Allah Ta'ala to forgive the inmates of the grave being punished. Allah Ta'ala accepted his supplications and ended the punishment, hence the *athr* of the punishment of the fire disappeared from the jug.

BREAST-FEEDING

Rasulullah (Sallallahu alayhi wasallam) said: "Do not allow *humaqaa* (naturally dim-witted women) to breast feed (your infants), for verily, the milk is contagious."

The *athr* of the woman's stupidity / dim-wittedness will be transferred to the infant via the milk it drinks, hence the prohibition.

The evil and harmful *athr* of a *faasiqah/fajirah* (immoral woman) will be greatly magnified. From this, should be understood the morally and spiritually harmful *athr* of taking food from

the hands of the *faasiqah/fajirah* air hostesses when travelling by plane. In addition to the harms of the filthy and haraam food of the plane is the harmful *athr* of the lewd air-hostesses.

It is necessary to take along your own food when travelling by plane. Exercise great restraint on your desires and do not allow your eyes to even look at these *faasiqaat / fajiraat*. You just do not know the moral and spiritual damage you inflict on yourself by giving vent to your inordinate lusts.

THE DISGRACE OF ZINA

When Allah Ta'ala wishes to disgrace a person, he embroils him in zina (fornication). (Hadhrat Maulana Ashraf Ali Thaani)

CONCEDING ERROR

It is a great *mujaaahadah* (struggle against the nafs) to concede one's own error. It is indeed a great virtue to retract an error after having been informed, and to state the truth. (Hadhrat Maulana Ashraf Ali Thaani)

Questions and Answers

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(Continued from page 5)

not only the capacity one is employed in at this employers business. The employer has further agreed to pay the employees a certain amount of money per month in return of the employees signing the agreement.

A. The restraint of trade agreements is haraam. It is in the category of riba. It is not permissible for the employer to impose this haraam contract on the employee nor is it permissible for him to pay the employee for signing nor is it permissible for the employee to accept such haraam riba.

Q. When mentioning the name of Hadhrat Maryam, what should be said?

A. When mentioning the name of Hadhrat Maryam, say 'Alayhas salaam'.

Q. Is it permissible to record and video bayaans given in a Musjid?

A. Videoing the speaker is obviously haraam. Merely recording the bayaan without picture-making being involved is permissible.

Q. According to farmers, the tails of sheep are docked to keep them healthy. This should not be a defect in an animal for Qur'baani. If this is the reason why will it not

be permissible to make Qur'baani of such sheep?

A. Remember and understand that it is the obligation of the Muslim to submit to Allah's Law, the Shariah. It is not permissible to seek cancellation of the Ahkaam of the Shariah with our logic and reasoning. Regardless of tailless animals being healthier, the Shariah regards the docked sheep as defective for purposes of qur'baani.

In view of the command of the Shariah, reason has to be put aside, and submission to the Shariah is Waajib. It is not permissible to make qur'baani of sheep whose tails have been lopped off. If valid sheep are not available, goats and cattle are available. All of us make qur'baani every year. We have always found animals, even sheep, with tails available.

Q. Are the funds in a provident fund part of the estate of the deceased to be distributed according to the law of inheritance?

A. The funds in the provident fund belong to the beneficiaries. These funds are not part of the estate of the deceased, hence are not the subject of inheritance. All the beneficiaries will receive the amounts stipulated in the provident fund.

Q. I have read on a Salafi website that Salaatut Tasbih is not Sunnah.

A. Salaatut Tasbih is an entrenched act of the Sunnah in vogue in the Ummah since the time of Rasulullah (Sallallahu alayhi wasallam). All the Mashaaikh and Ulama have practiced and propagated it. Do not fall into confusion, and do not waste your time with the baatil Salafi propagations.

Q. What is the status of the Dua after the Eid Khutbah and the loud Dua after the Eid Salaat?

A. The dua after the Eid Khutbah and also the loud dua after the Salaat are bid'ah. A silent dua after the Eid Salaat is permissible.

Q. When I complete my Hifz, will it be permissible to invite a few relatives and friends for a meal at our home? Hadhrat Umar (Radhiyallahu anhu) had slaughtered a camel when he had made Hifz of Surah Baqarah.

A. There should be no function when completing Hifz. It will be the effect of riya. All functions and jalsahs nowadays are saturated with riya, takabbur and israaf. There is no goodness in these merrymaking functions. Everyone wants to promote his own madrasah. If

you have pursued Hifz for Allah's Sake, and if you wish to express shukr, then contribute some money or groceries, etc. silently and unostentatiously to the poor.

Hadhrat Umar's act was a spontaneous expression of happiness and gratitude. He did not arrange a function or a jalsah, and no other Sahaabi emulated him. It was a personal expression of shukr. This is perfectly permissible. But it is stupid and nafsaniyat to cite Hadhrat Umar's practice as a basis for a jalsah.

Q. A man used all his Qur'baani meat for a walimah. He did not distribute anything of the meat. The imaam here says that his Qur'baani is not valid since he did not observe the rule of making three portions of the meat for distribution. Is the imam correct?

A. The imaam has erred. The Qur'baani is valid even if nothing of the meat was distributed. Even if a person uses all the meat for himself or uses it for the walimah, the Qur'baani remains valid. To divide the meat into three portions for distribution to the poor, family and friends, and for oneself is Mustahab. There is permissibility for distributing in any other way.

WUDHU AND THE MUSLIM

Once when Hadhrat Sultaanul Auliya (rahmatullah alayh) was in a jungle, it was time for Namaaz. He waited for some time in anticipation of someone arriving so that the Namaaz could be performed in Jamaat. Soon he saw a wood-cutter carrying a bundle of wood. Hadhrat Sultaanul Auliya asked: "Have you made wudhu?" The wood-cutter responded: "Is it possible for a Muslim to be without wudhu?" Hadhrat said to himself with surprise: 'Some Auliya are so hidden that we fail to recognize them.' (Maulana Ashraf Ali Tha'anvi)

SECLUSION

Seclusion is essential for even the Shaikh.

"And, sever all relationship (with people) and turn towards Him (Allah)" – Qur'aan (Allah Ta'ala issues this command to Rasulullah sallallahu alayhi wasallam). (Maulana Tha'anvi)

SEARCHING FOR ALLAH

In a Hadith Qudsi it is mentioned:

"Search for me among your weak ones (the poor, the destitute, the forlorn and helpless ones), for verily you are aided and your rizq is provided via your weak ones."

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Roses have thorns!
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IBLEES

"Iblees has greater humility than the crank sufis". (Allaamah Sha'raani)

SUCH WERE OUR FUQAHA

THE ILLUSTRIOUS IMAAM SARAKHSI (Rahmatullah alayh)

IMAAM MUHAMMAD AHMAD Bin Abu Sahl Abu Bakr Shamsul Aimmah As-Sarakhsi (Rahmatullah alayh) – died 482 Hijri – was imprisoned by the tyrannical ruler for his (the Imaam's) *Amr Bil Ma'roof Nahy Anil Munkar*. The illustrious Imaam was imprisoned in a deep well.

However, students would assemble at the mouth of the well, and Imaam Sarakhsi would conduct his *dars* (class) from within the well. His students would commit to writing the discourses on Fiqh delivered by the great Imaam. In this manner 16 volumes were compiled. The Imaam did not teach from kitaabs. Whatever he imparted was from his mind and heart. *Ilm* is a *Noor* from Allah. It resides in the purified

heart of the Mu'min.

His Taqwa

Once when the Imaam from inside the well did not hear the voice of one student, he enquired about his whereabouts. A student responded saying that he has gone to make wudhu. At the same time this student informed the Imaam that due to the extreme cold he had not made wudhu. Imaam Sarakhsi (Rahmatullah alayh) reprimandingly commented:

"Do you not have any shame for not being able to make wudhu in this degree of cold? (In other words, the Imaam did not accept the cold to be a valid justification for a student in dars being without wudhu). Once during my student days I was afflicted with a severe fever which caused me diarrhoea. I was constrained to relieve myself 40 times. Each time I would make wudhu at

the water-channel. On reaching home, the ink in the inkpot had frozen due to the intensity of the cold. I would clasp the inkpot to my breast for the ink to melt with the warmth of my (feverish) body. When the ink melted, I would commence writing."

His Karaamat

When Imaam Sarakhsi (Rahmatullah alayh) was arrested, he was transported in chains to Oozjand for imprisonment in the well. Along the journey when it was time for Salaat, the fetters would miraculously fall from his hands and feet. He would make wudhu or tayammum, then proclaim the *Athaan* and commence the Salaat.

When the Salaat commenced, the dumbfounded guards observed a *jamaa't* of musallis dressed in green performing Salaat behind the Imaam. The-

se were Malaaikeh. After completion of the Salaat, he said to the guards: 'Now tie me.' The guards responded: 'O Khwaajah! We have seen your miracle. We cannot fetter you.' Imaam Sarakhsi said: "I am under the command of Allah's laws. I have fulfilled His command so that I may not be put to shame on the Day of Qiyaamah. On the other hand, you are the subordinates of the oppressor. Therefore, obey his order (and tie me) to escape his oppression."

His Observance of the Sunnah

On reaching the city of Oozjhand where he would be imprisoned in a well, Imaam Sarakhsi (Rahmatullah alayh) went into a Musjid for Salaat (i.e. prior to his confinement inside the well). The Imaam of

(Continued on page 11)

ADVISING ULAMA

Q. Is it permissible for me as a layman to give naseehat to an Aalim who commits flagrant acts of haraam? It is regarded disrespectful for a layman to advise Ulama. Please comment.

A. Nowadays, most 'ulama' are in fact juhala. They compromise and trade the Deen for the dunya and to serve the desires of the nafs. It matters not that you are a layman. When you know the Haqq, proclaim it regardless of their criticism. You must expect to be criticized when you will state the Haqq. The only thing is that you must first make sure that what you are saying or believing is correct. If in doubt, ask a pious Aalim. When you are informed of the

Haqq, then firmly state it and bear the criticism of the family with tolerance. Allah Ta'ala says in the Qur'aan Majeed:

"Command righteous, prohibit evil and have sabr on it (i.e. on the consequence of your proclamation of the Haqq)."

Never ask a bogus 'aalim' for any masaa-il. A sure sign of a bogus jaahil 'scholar' is the display of his snout on television, facebook and in videos. It does not matter how prominent the molvi/sheikh may be, if he appears on these Dajjaali media, then know that he is a satanic moron who misleads people. Shaitaan too is very prominent.

Do not be awed by so-called 'grand muftis', 'shaikhul is-lams' and such type of per-

sons. In this era, Toms, Dicks, Harries, Hobsons, Jobsons and Hoblos appropriate and misappropriate such titles for themselves. These titles no longer hold any valid meaning. They now belong to bogus characters – to scholars for dollars and globe-trotting fakes who attract and mislead the ignorant masses with their oratory. Their objective is nothing but the dunya and the nafs.

Amr Bil Ma'roof Nahy anil Munkar is Waajib and this obligation is not restricted to the Ulama, and the Ulama are not exempted from being advised by laymen. Who is a greater Aalim than Hadhrat Umar (Radhiyallahu anhu)? Laymen and laywomen would offer him Naseehat, and he would wholeheartedly accept it.

Asparagus

The vegetable asparagus is efficacious in curing cancer. Green Giant and Stokely brands are best as they are free from pesticides and preservatives. Or you can use fresh asparagus.

Instructions: Wash, cook, then put in blender to turn into puree. Refrigerate. Serve 4 tablespoons in the morning and 4 tablespoons in the evening. Patients usually see results in 2 – 4 weeks. It takes 3 months to 1 year to be completely cured of cancer. Some cure faster than others but it is a sure-cure. This cancer cure recipe cures lung cancer, skin cancer, bladder cancer, hodgkins disease (which is a cancer of the lymph glands.) and kidney disease.

Questions and Answers

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Q. A man under the influence of cannabis issued three Talaaqs to his wife. There were several witnesses present. Is there scope for reconciliation?

A. The Nikah has irrevocably and finally terminated. There is no scope for reconciliation regardless of the husband having been under the influence of cannabis. The woman should fear Allah Ta'ala and accept her fate as decreed by Allah Ta'ala.

Q. A boy and a girl committed fornication, and the girl became pregnant. The parents of both got them married. The imaam says that the Nikah is not valid. The Nikah has to be performed only after the girl gives birth. What should they do now?

A. The imaam is in error. The Nikah of the boy and girl is valid.

Q. Gold, silver, silk and pictures – are they forbidden according to all Math-habs.

A. According to all Math-habs, even deviate sects of former times, gold, silver and silk are forbidden for men. Gold, silver and silk are permissible for females. Pictures are haraam for men and women. Only molvis who have strayed from Siraatul Mustaqeem, such as Mufti Taqi of Pakistan and the completely westernized scholars of the Middle East have legalized the major sin of pictures of animate objects.

Q. I am a prisoner in the U.S. On my release I intend to go to Pakistan to pursue Islamic studies. To which Madrasah should I go?

A. The corrupt, evil, kufr government of Pakistan does not permit foreigners to study Islam at the Darul Uloom in Pakistan. They allow only kuffaar secular education for foreigners.

Q. A few people asked me to purchase Qur'baani sheep for them. They gave the money and I purchased ten sheep for the ten persons. The sheep were not marked or tagged. No one had made any selection. Before Eid, a few sheep ran off and disappeared. How should the remaining sheep be divided?

A. Whoever comes first should be given a sheep. If all of them come at one time, then lots will have to be drawn. Those who draw the numbers of the sheep present, will be given the sheep. The others without sheep will have to buy other sheep.

Q. I fasted on 10th and 11th Muharram. Can I count these as being my Qadha fasts?

A. If you had made niyyat of Qadha before Subh Saadiq, then your Qadha was valid. If you did not make the niyyat of qadha before Subh Saadiq, then the fasts were Nafil.

Q. What is the difference between a donation and Waqf?

A. While every donation is not Waqf, every Waqf is a donation. Donation is a gift. Every gift is not Waqf. When land is made Waqf for a Musjid for example, then such land can never be sold or bartered away or alienated in any way whatsoever. It will remain the institution for which it was dedicated whether a Musjid or a Madrasah or an orphanage or a qabrustaan. Ownership of a Waqf land vests in only Allah Ta'ala.

On the other hand, a donation of land may be made to a person who becomes the owner of the land. It will not be Waqf. It will become the property of the person to whom the gift was made.

Q. Can I state in my Will that a certain property belonging to me will be Waqf for the Musjid, but while I am alive, I shall derive the benefit of the house?

A. In this case, if the value of the house does not exceed one third the total value of your estate, the Waqf of the house will be valid. However, if its value is more than one third your estate, then the Waqf will be valid in only one third the value of your estate.

You can however make the house Waqf during your lifetime with the stipulation that whilst you are alive all proceeds and benefits of the land will be for you. You should not suspend the Waqf with your death.

Q. According to some Ulama the Hadith which says that Qiyaamah will be on the 10th

Muharram is a fabrication. Please comment.

A. In Beheshti Zewer it is mentioned that Qiyaamah will be on a Friday on 10th Muharram. Insha-Allah, we shall look at this issue and publish our findings.

Q. A girl gave consent for her marriage to be performed. However, just before the Imaam of the Musjid put the question to the bridegroom, someone rushed into the Musjid and reported that the girl has retracted her consent. She rejects the proposal. Is her retraction valid?

A. As long as the Nikah had not yet been performed, the woman can cancel her consent.

Q. The Daarul Uloom debar weak students from joining the Takhassus (Specialized) classes on Tafseer Qur'aan and Tafseer Hadith. Only students with good academic ability are permitted. Is this approach of the Madrasah proper?

A. It is improper. It is haraam to debar any person, whether student or outsider, from sitting in any Qur'aan and Hadith lessons. No one has a monopoly over Ilm-e-Deen. The values of the Madaaris nowadays are upside down. The weaker students in fact have a greater need to sit in the Takhassus lessons. Those with good *isti'daad* (ability) are capable of understanding the kutub by mutaala'ah. Because of this type of attitude, we do not discern barkat in the *Takhassus* students. The Qur'aan and Hadith Takhassus courses are required more by the weaker students.

Q. Is it permissible for a Muslim accountant to audit the books for an institution whose objective is to promote Christianity?

A. It is haraam for a Muslim accountant to audit for an institution whose objective is to promote Christianity. The salary earned is haraam. Never should a Muslim aid the spread of kufr in any way whatsoever.

Q. The Barelwi says that the proof for the permissibility of plastering and building the graves are that even the graves of Ibn Taimiyyah,

AMAANAH HOLDINGS

Q. I want to invest in Amaanah Holdings which is a Durban company dealing in property. Is it permissible to invest in this company?

A. Amaanat Holdings is a haraam company. Its products are haraam. It is not permissible to invest with them. We shall soon publish a detailed article on this issue, Insha-Allah.

Imaam Bukhaari and many other senior personalities have been built. He says that there is ta-aamul of the early Muslims on this practice.

A. Plastering and building graves were undoubtedly *ta-aamul* of the past, but it was the *ta-aamul* of the juhala and the bid'atis. What the juhala and bid'atis did to the graves of Ibn Taimiyyah and others does not constitute daleel in the Shariah. Plastering and building the graves are haraam.

Q. The trustees of the Musjid contemplate building an astro turf on the Waqf land of the Musjid. They say that it will keep the youth occupied and attract them to the Musjid. They also say that it will bring about unity. Is this a valid argument for constructing playing fields on the Musjid's ground?

A. It is never permissible to build the haraam astro turf or erect a sports field on the Musjid's Waqf property. In fact it is haraam to construct such a haraam venture even on non-waqf land.

Those who have come up with this satanic idea are influenced by shaitaan. Unity cannot be based on a haraam premise. It is a double haraam to occupy youth with haraam activities. The youth should be given *ta'leem* of the Deen, not enticed with haraam. Shaitaan has indeed cast his spell on the brains of the people who desire to construct the haraam venture.

Q. The Imaam who is a

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Shaafi' did not sit for Tashahhud in the second raka't of Isha'. Although the muqtadis exclaimed 'Subhaanallaah!', he continued with the third raka't. But he made Sajdah Sahw. Is the Salaat valid?

A. The Sajdah Sahw compensated for the error. The Salaat is valid. If the Imaam forgets to sit in Qa'dah Ula, and if he is closer to the Qiyaam (Standing) position, then he should not return to the Qa'dah (Sitting) even if the muqtadis exclaim 'Subhaanallaah!'.

Q. What is the position of adult sons who are disobedient to their parents? These sons do not take care of their struggling aged parents?

A. Children who are disobedient to their parents or who neglect their parents, are under the curse of Allah Ta'ala and His Malaikah. The special curses of Jibraeel (Alayhis salaam), of Rasulullah (Sallallahu alayhi wasallam), of the Malaikah and Allah Azza Wa Jal are on such vile children. It comes in the Hadith that their acts of ibaadat are not accepted by Allah Ta'ala. Even on the auspicious Nights of Baraa'at and Qadr, they are not enshrouded by Allah's special Rahmat which descends for all Muslims. In addition to punishment in the Aakhirat, disobedient children will be punished here on earth as well with calamities. It is also possible that such children may die without Imaan.

Q. What is the status of the Salaat of a man in a house he has illegally usurped from his brother?

A. If the usurpation is illegal in terms of the Shariah, then his Salaat is not accepted by Allah Ta'ala.

Q. What are my rights as a father over my minor children whose mother has custody? Can I demand that the children spend every weekend at my home?

A. The father is the guardian even whilst the mother has custody. You have the right of access and visiting. But you may not keep the children overnight at your place. By Maghrib, the

children must be back at their mother's place. Suitable times for access should be mutually arranged. The ex-husband may not arrange directly with his ex-wife. The arrangement should be made via a senior of the family.

Q. After making wudhu when I enter the Musjid, what Salaat must I perform – Tahyatul Wudhu or Tahyatul Musjid?

A. Combine both niyyats. Make intention for both Salaat.

Q. At my workplace where there were no Muslims, I had performed my Salaat facing the wrong direction for three months. In my opinion I was facing the Qiblah. After three months another Muslim pointed out my error. Do I have to make qadha of the Salaat?

A. There is no need for Qadha. Your Salaat is valid. As long as you had it in your mind that you were facing the Qiblah, your Salaat is valid.

Q. A Salafi says that it is not permissible to offer thawaab of the Qur'aan Shareef for the deceased. They are circulating this message on the internet. Is this correct?

A. It is baseless. The statement reflects the view of the Shaafi' Math-hab. According to the Hanafi Math-hab, the thawaab of reciting Qur'aan does reach the mayyit. Ignore what the moron Salafis say.

Q. I am employed to teach in a maktab. If in the opinion of the trustees the results of the pupils are not good, then they deduct from my salary. Is this permissible?

A. It is not permissible to deduct from your salary. As long as you are present in the maktab for the time for which you are being paid, they have to pay your full salary.

Q. A Muslim prisoner here in the U.S. was making alcohol. The inmate Imaam has ordered all Muslim brothers to shun him, not to respond to his Salaam, and not to associate or even speak to him. Is this action correct according to the Shariah?

A. If the transgressor who was

making alcohol is repentant and regrets the sin, then it is not permissible to shun him. However, if he is defiant and refuses to refrain from his evil activity, then it will be valid and permissible to shun him and not to offer Salaam to him.

Q. I did not make Qur'baani this year. What is the procedure for making Qadha Qur'baani? If I have the Qadha made in a foreign country, which price should I pay?

A. When making Qadha Qur'baani, a whole animal, not a share, is Waajib. Or the price of a whole animal whether a sheep, goat or a cow, has to be given to the poor. Whatever an animal costs, that amount should be given. Wherever the Qadha Qur'baani will be discharged, the price of an animal in that place will be valid.

Q. Are Vap cigarettes halaal?

A. Vap cigarettes are also haraam.

Q. I live in Pakistan. I see that an organization called SANHA certifies products here. How reliable is this body?

A. SANHA is a baatil / haraam body. They certify haraam products on a wholesale basis. We have written hundreds of articles condemning this evil organization which halaalizes maitah/carrion for money. Never trust these certifying bodies. They all are agents of Iblees.

Q. Muslim parents are dressing their very young daughters for wedding occasions without abayas, and with make up. Their reasoning is that they are still young. They say that if we impose Hijaab dress on them, when they get older, they will rebel thinking that they had missed out on freedom. Therefore they argue that if we allow them to dress more freely when they are young, it will be out of their system so that later on we can educate them as to the correct manner of dressing. Does such rationale even have any basis?

A. Every Muslim be he/she a moron, if he / she has some Deeni understanding can under-

JINNAH CAPS?

Q. I have heard that it is not permissible to wear a Jinnah cap. This headgear is said to be the topi of faasiqs. However, I have seen Mufti Taqi Usmani wearing Jinnah hats. What is the Shariah's view in this matter?

A. A Jinnah topi is the headgear of fussaqa. It is not permissible to emulate the fussaqa nor to adopt their dress styles. Mufti Taqi's commission of an act of fisq does not alter the law of the Shariah. When one mingles with fussaqa and fujaara, one's Imaani inhibition to fisq and fujoor becomes eroded. One then becomes desensitized – spiritually paralyzed which renders one incapable of understanding Shar'i realities.

stand the satanism in the brains of these *faahishah* women with whose tongues Iblees speaks. We have heard numerous ludicrous stupidities, but this one is the epitome of immoral jahaalat which only lewd women are capable of disgorging. By the same shaitaani token they should allow their young daughters to indulge in zina, lesbianism, smoke dagga, steal and do every filth prohibited by Allah Ta'ala, then after they have enjoyed their zina-freedom, the process of educating them to become Angels may be initiated. These *faahishah* women come within the purview of the Qur'aanic aayat: "*Allah casts filth (rijs) on (the brains) of those who lack understanding.*"

Q. What should we reply to people who say things such as, "Nabi Sallallahu alayhi wasallam did not tell us that there will be 4 Imams and 4 Mathabs to come, so follow one of them", "How did the people before the Imaams understand Quraan and Hadith", "Why must we follow a Mathab?" "Its nothing wrong to follow a Mathab, but not compulsory", and similar statements. Also, briefly, what answer to give to when asked

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as to the reason/wisdom in following an Imaam?

A. Firstly, since you lack adequate knowledge to respond to and demolish the morons who pose moronic questions, your reaction should be silence. This is the command of the Qur'aan Majeed. Allah Ta'ala says about the Muttaqeen: *"When they hear drivel, they turn away from it, and they say: 'For us are our deeds, and for you are your deeds. Salaam on you. We do not follow the jaahileen (morons).'"* Those who pose such stupid questions are just too stupid for intelligent response.

Q. Are the Ash'aris part of the Ahlus Sunnah Wal Jama'ah?

A. The Ash'aris are the followers of Imaam Ash'ari in Aqeedah. They and the Maaturidis are in fact the backbone and the be-all of the Ahlus Sunnah Wal Jama'ah.

Q. A Maulana says that since the 'nike' logo is no longer associated with the Greek goddess, it no longer has religious significance. It is therefore permissible to wear such garments and shoes. Can I dress my children with such clothes and shoes?

A. It is haraam to clad the children with any garb bearing the Nike sign of kufr and shirk. For the sake of your Imaan you are required to forsake these types of shoes for the children. If a Muslim is not prepared to make even this simple sacrifice, then he/she should understand the deficiency of his/her Imaan. The argument of the molvi has no validity.

Q. My parents are forcing me to get married to a boy. Their criteria are wealth, good family and a degree in western education. The boy is a modernist, has no beard and morally he is lewd like all modernists. My parents say that I am disobedient to them and Allah Ta'ala will punish me for disobeying parents. What should I do?

A. Your parents should first think of Allah's punishment for their injustice of trying to force a Deeni-orientated girl into

marriage with a lewd modernist whose very Imaan is in doubt. You have all the right to refuse this proposal. Allah Ta'ala has given you the final say in this matter. Your parents do not have the final say. Your refusal is Islamically justified. For your valid Deeni reasons, you will, Insha-Allah be rewarded. Do not cast your dunya and Aakhirat into a cauldron of misery by marrying a person whose morality is rotten and whose Imaan is in grave doubt. In this case your parents are disobedient to Allah Ta'ala.

Q. Are toys for children permissible if in the form of animals? And are toys that play the Qur'aan permissible?

A. Toys with pictures or forms of animate objects are haraam. Toys that "play Qur'aan" are not permissible. It is a mockery of Allah's Word.

Q. I currently work for a company that provides Technology solutions to other companies; hence we have fixed term projects with different clients. Recently I have been informed that i will be assigned to a project to provide support to a bank's Software systems. I am uneasy about this as I doubt that my income will become haram if I do so. please can you advise if it is haram to join such a project?

A. Do not work on the project which supports the bank's activities. Banks are the worst agencies of riba. Aiding banks in any way whatsoever is haraam. Your income will be contaminated.

Q. When will Qur'baani be compulsory on me and my wife?

A. If during the Days of Eidul Adha you or your wife has the Nisaab amount which can procure an animal, then Qur'baani will be Waajib on the one who has the means.

Q. Our house windows overlook the neighbour's yard. Is this permissible?

A. No, it is not permissible. Raise your boundary walls to prevent looking into the neighbour's premises. It is un-Islamic to have windows positioned in such a way that the privacy and

NO BASIS FOR QABAR PUJA

Q. A Barelwi follower mentioned a narration in which it is mentioned that the Sahaabi Hadhrat Ayyub Ansaari (Radhiyallahu anhu) had placed his cheek on the Qabr of Rasulullah (Sallallahu alayhi wasallam). On the basis of this narration the Barelwi claims that it is permissible to kiss the graves of the Auliya and also bow as a mark of respect. What is the answer for this argument?

A. The brains of the Barelwi qabar pujaari (grave worshipper) have become convoluted with his acts of shirk which he perpetrates during his qabar-puja sessions. The barelwi qabar pujaari is a jaahil. No one has the right to dig out hadith narrations, subject these to opinion and formulate masaa-il. The Shariah has been formulated and finalized 14 centuries ago. The Fuqaha were the highest authorities of the Deen after the Sahaabah. The rulings of the Fuqaha are final and may not be abrogated by juhala of this age who extract Hadith narrations and issue stupid 'fatwas' in terms of their crooked understanding.

It is not permissible to kiss graves. The people of today are not Hadhrat Ayyub Ansaari

whose profound love for Rasulullah (Sallallahu alayhi wasallam) had delivered him into a state called 'Istighraaq' (total absorption beyond himself). Such isolated practices of Sahaabah do not constitute daleel in the Shariah. The Fuqaha understood the Ahaadith better than all the people of these times. About the Fuqaha authorities of the Shariah, Rasulullah (Sallallahu alayhi wasallam) had ordered the Sahaabah to deliver his Ahaadith to all and sundry. He added that there will be people who will better understand the Ahaadith than their carriers, viz., the Sahaabah. Not every Sahaabi was a Faqeeh.

The fact that Marwan (the governor of Madinah) had prohibited the act, is evidence for the validity of the prohibition. Since he saw Hadhrat Ayyub (Radhiyallahu anhu) acting in conflict with the law, he (Marwan) prohibited him.

The Fatwa of the Shariah is available from the Fuqaha, not from Hadith narrations. That age of *Istimbaat* from the Qur'aan and Hadith has terminated with the ending of the Khairul Quroon (the first three noble ages of Islam).

purdah of the neighbours are violated.

Q. A gay committed suicide. Is he entitled to a Muslim burial? Should Janaazah Salaat be performed for him?

A. Suicide is a heinous sin. However, it is not kufr. Such a person has to be given an Islamic burial and buried in the Muslim cemetery. But if he had claimed that gayi'ism/homosexuality is permissible, then he had lost his Imaan. In that case he was a murtad. A murtad may not be given an Islamic burial.

Q. A child is conceived out of wedlock. Does this child inherit in the father's estate?

A. A child conceived out of wedlock is illegitimate. He/she does not inherit in the estate of the biological father. The line-

age is with the mother, never with the father who is not the legal father in terms of the Shariah. Inheritance ties are only with the mother.

Q. In some Musjid the Athaan is called from inside the Musjid, and in some from Musjids outside. What is the Sunnah in this regard?

A. The Sunnah is to recite the Athaan outside the Musjid on a raised place.

Q. Is stem cell treatment permissible?

A. Stem cell treatment is not permissible.

Q. Is it permissible to hire out a store/hall to an organization for preaching their religion?

A. The premises may not be let out to kuffaar for their preaching activities.

Q. Is it permissible to give

Questions and Answers

THE MAJLIS Q & A
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Zam Zam water to dogs and other animals?

A. When other water is available, Zam Zam should not be given to an animal.

Q. Please comment on the numerous beggars who converge on the Musjid on Fridays. Should this be allowed?

A. The begging issue is indeed problematic. It is necessary for responsible Muslims to investigate the beggars in the community to ascertain if they are really in need or not. But since we are totally unorganized and uncaring for the plight of the poor and destitute, we are saddled with such problems.

If they are chased away, perhaps those who are genuinely in need will be put to more suffering. This will invite the Wrath of Allah Ta'ala. The community should set up a committee to investigate the beggars who congregate at the Musjid, and if found to be genuine, they should arrange to see to their needs.

Q. A Moulana says that it is permissible to give a copy of the Qur'aan Shareef to a non-Muslim, and that the rule of Tahaarat applies to only Muslims. Is this true?

A. The Maulana speaks nonsense. One does not require much brains to understand that protecting the Qur'aan Majeed from defilement will apply greater if the handler is a kaafir. The Maulana has no valid Shar'i argument for his baseless opinion.

Q. If I forget to sit in Tashahhud in the second raka't of a 4 raka't Namaaz, what should I do?

A. If you forget to sit in Tashahhud in the second raka't, do not return from the third raka't to Tashahhud. Sajdah Sahw has to be made to compensate for this error.

Q. If one opens a business with only haraam money, will the profit be halaal for him?

A. If a business is opened with haraam money, then everything in that business is haraam. All the proceeds have to be given to charity.

Q. Is it permissible to keep a rabbit in a cage?

A. Encaging a rabbit is not permissible. It is *zulm* (cruelty). The curse and cry of the *mazloom* penetrates the Heavens to reach Allah Azza Wa Jal.

Q. Mr. A and Mr. B entered into a partnership. Mr. B., the investor gave Mr. A the sum of R100,000 to trade on condition that he (Mr. A) pays him R50,000 profit after a year. Also Mr. A has to guarantee the security of the invested amount. After a year Mr. A suffered a huge loss. Mr. B now demands his capital plus the R50,000 'profit' agreed on. Is Mr. A liable for the loss of the capital and the 'profit' which was not yielded by the business?

A. This corrupt deal was haraam from the very inception. The stipulation of R50,000 'profit' was actually a *riba* condition. Thus the deal was not a partnership of any Shar'i kind.

The money advanced by Mr. B is in the category of a loan. He is entitled to the initial sum of R100,000 only. It is not permissible for him to demand anything more than this loan amount, nor is it permissible for Mr. A to pay him any excess, for it will be *riba*.

Q. Are whatsapp ifta groups permissible?

A. The ifta whatsapp groups are shaitaani groups. They are in shaitaan's traps. A mockery of the Deen is being made on these haraam media.

Q. If one's Jumuah Salaat is invalid, what should one do? This was discovered on another day.

A. If one's Jumuah Salaat is invalid, then qadha of Zuhr should be made.

Q. What will be the fate of the aborted child? Will it be given to the parents in Qiyaamah?

A. The aborted child will stand in Allah's Court as a complainant against his/her parents. The child will not be a Treasure for the parents as other children will be. The aborted child will not be given to its parents who had murdered it.

Q. A man gave his wife three Talaqs during the state of 'cryptic pregnancy'. How long

DEVILS IN HUMAN BODIES

Q. I see the moral and spiritual conditions of the Darul Ulooms swiftly degenerating. There is no fragrance of Taqwa in the students of today's Darul Ulooms. I do not know to which Madrasah I should send my son to, to pursue Knowledge. Please comment.

A. Alhamdulillah, your thinking is correct. Allah Ta'ala has bestowed good understanding to you. It is necessary to understand that the predictions of Rasulullah (Sallallahu alayhi wasallam) must materialize. He said that the time will come "*when the worst of the people under the canopy of the sky will be their ulama.*" Rasulullah (Sallallahu alayhi wasallam) further said: "*They will be shayaateen in human*

bodies.", and that they will be imams who will mislead the Ummah.

We are seeing the predictions of Nabi-e-Kareem (Sallallahu alayhi wasallam) materializing in front of our eyes. Things will not improve. On the contrary, the situation will become worse. We are living today in a virtual spiritual minefield. Pick your way carefully to avoid getting blown up by the corruption which shaitaan and his agents are planting.

Almost all the Darul Ulooms are promoting haraam activities. Almost all the students studying at these darul ulooms emerge with convoluted minds. They use the Deen to gain the dunya. May Allah Ta'ala have mercy on us.

will her iddat be?

A Cryptic Pregnancy is a pregnancy where the pregnancy can hardly be detected due to a hormonal imbalance in the mother. The foetus may go undetected by mother and doctors until delivery. Some of these women do not know that they are indeed pregnant and some of them are aware. The women who do know, have a difficult time getting confirmation of the pregnancy due to negative, hCG tests including home pregnancy tests and hCG blood tests. Characteristics of a cryptic pregnancy are; negative urine and blood pregnancy test, continued periods, typical pregnancy symptoms, and at times, negative ultrasounds. Even with these issues, the woman continues to experience pregnancy symptoms including the sensation of foetal movement. Cryptic pregnancies are typically carried between 2 and 5 years due to slow growth of the foetus.

A. It matters not how long the pregnancy endures. The woman will remain in Iddat until delivery. If she is unaware and even if medical tests cannot determine pregnancy, then obviously she will not be regarded to be

pregnant. Only if there are signs and symptoms of pregnancy will the hukm apply.

Q. If a person sits in the first raka't, but before reciting Tashahhud he realizes the error and goes into the second raka't, what should he do?

A. If the sitting was the duration of three Subhanallah utterances, he should perform Sajdah Sahw.

Q. Is it permissible to invest in the Islamic financial institution called IMAIP Bullion & Trading, which is an institution in India?

A. It is not permissible. All these banks and financial institutions operate in conflict with the Shariah. Do not accept their claims of compliance with the Shariah.

Q. An Alim said that once Rasulullah (Sallallahu alayhi wasallam) attended a wedding where the women were singing and a musical instrument (a calabash) was also used. According to this Alim, some kind of music on a wedding occasion is permissible.

A. The person whom you call an 'aalim', is actually a JAAHIL. That is why he digs out narrations to mislead people and to cast them into the fitnah

(Turn to page 12)

DESTROYING THE MUSJID'S TRANQUILLITY

"There are so many new innovations in the Masjid – it is becoming shockingly deplorable. In the old days one would find peace in the Masjid – silence, respect and honour of the Masjid.

Today, sadly the Masjid is no longer a place of peace and tranquillity. Even to read Qur'an the Masjid is no longer an option as there are so many programs and talks that one doesn't know which way to turn.

The speakers are set to full blast so that the Qiraat and Jummah pro-

grams could be heard outside on the road. The speakers send vibrations through the ground and even through one's chest. The Imams mouth is almost kissing the microphone.

Monday night's the Jamaat has their programs. Wednesday night the zikr is on, Thursday the Imams have their programs, after Maghrib is some kitaab-reading and the list goes on.

The point is there is no more peace in The Masjid. Please comment."

COMMENT

In fact, many Musjids have become venues for merrymaking. This becomes more disturbing during Ramadhaan when the merrymaking kind of I'tikaaf is observed. Ill-behaved children contribute to the disturbance and the destruction of the Masjid's sanctity. Loud conversation in the wudhu khaanah and even in the Masjid is another haraam evil which has become common nowadays.

People are more con-

cerned with their pet-programmes than the purpose for which the Masjid has been built. The primary purpose is Salaat and silent individual ibaadat. The introduction of the haraam speaker-system thoroughly ruins the peace and tranquillity of not only the Masjid, but of the Salaat itself. Using loudspeakers for Salaat is not permissible. Using it in the manner explained is a double and an aggravated haraam act.

The concern for pet-programmes has caused the perpetrators to interfere directly with the Sha-

riah. Whereas it is imperative to perform the Sunnatul Muakkadah Salaat immediately after the Fardh Salaat without engagement in any other activity, the kitaab-reading at this juncture is a flagrant violation of the order of the Shariah. Greater importance is ascribed to the kitaab-reading than to the Salaat which Allah Ta'ala has ordained Fardh.

This evil trend is set to deteriorate further. As we move closer to Qiyaamah, the evil will become more pronounced. The Deen is no longer of primary importance.

THE CRANK 'SUFIS'

ALLAAMAH ABDUL WAHHAAB Sha'raani (Rahmatullah alayh), of the 10th Islamic century, says:

"A group (i.e. a fake group) among the Fuqara have predicated themselves with *Sufeeyat* (i.e. that they are Sufis/Auliya). They have claimed the stage of *Wilaayat-e-Kubra*, whilst in reality they are more astray than cattle. Thus it is seen that every one who

has been given permission by his crank sheikh (shaikhul qaasir) will initiate thikr in group form (such as the prevalent halqah thikr sessions in our age).

Any one of them (i.e. from the masses) who is granted permission (by the sheikh-e-qaasir) will begin to instruct people in (forms of) thikr. Sometimes the one who has been predicated with *masheek-*

hat may hear in his place of solitude a voice from a jinn or a shaitaan.

He thus considers himself to be a wali of Allah Ta'ala. Then he assembles around him workers / labourers from the masses (i.e. juhhaal). Sometimes he conducts *majlis* in his city, and sometimes he trots from city to city imposing on the people of this evil and immoral age.

Despite this (i.e. his

fraud and deception) he claims that he is the representative of the Nabi (Sallallahu alayhi wasallam). This claim is adequate for kufr, jahl and gross disrespect (for Rasulullah – Sallallahu alayhi wasallam).

How is it possible (for the crank) to have any rank among the lofty stages (of Wilaayat), and how is it possible for there to be Malaikah among the shayaateen?

I take oath and say that the peasants and labourers have a better stage of divine prox-

imity than these (fraudulent) claimants because they have devoted their entire lives in strenuous mundane occupations for the benefit of mankind. On the contrary, these (false) claimants (of Tasawwuf) spend their entire lives in harming creation because they intend with their seclusion, penances and occasional thikr to deceive the people and to prepare the ground for them to be attracted to their path (i.e. the path of the fake sufis)."

A KUFFAAR TEMPLE

Question: In Cape Town there is a mosque called the 'open mosque'. Recently a Christian priest delivered the jumuah khutbah at this mosque where all sexes of all religions gather. What is the status of this whole set up in terms of the Shariah?

Answer: There is not much to comment on this kuffaar temple. The terms, 'mosque' and 'jumuah khutbah' are deceptively used. Those connected with this kuffaar temple are all kuffaar. There are other groups elsewhere in the world who also employ Islamic terminology to deceive ignorant Muslims. This is a satanic trick of kuffaar missionaries

to undermine Islam and Muslims.

However, the deception of this particular kuffaar temple is so conspicuous and so stupid, that it cannot deceive any Muslim in whose heart there is a grain of Imaan. The deception is too stupid to succeed in attracting converts.

Those who may have earlier masqueraded as Muslims were in reality born kuffaar. Whilst they will technically be branded *murtad*, they were in reality kuffaar from the inception of their appearance on earth. Allah Ta'ala had ordained them to be among the eternal inmates of Hell.

THE WIFE'S RIGHT

In some Muslim societies, it is an incumbent tradition to reduce the daughter-in-law into serfdom. The in-laws regard it as their right to be served on by the daughter-in-law. They deprive her of privacy. In some communities this evil is so degenerate that she is compelled to serve even her brothers-in-law. This set-up is not permissible in terms of the Shariah.

It should also be well-remembered that the Shariah has given the

wife the right to ask for a separate home where she can live and enjoy her privacy without the interference of her in-laws.

In some societies this is unthinkable. The woman is never allowed this right. Due to age-old customs,

unjust and baseless traditions, it is believed that women have no such right and that they should live together with and serve their in-laws. But this is decidedly un-Islamic and a gross violation of the Waajib right of the woman.

FEAR FOR ALLAH

"The thunder recites the Tasbeeh of Allah, and the Malaikah (recites His Tasbeeh) because of fear. He (Allah) sends the lightning which strikes whomever (and whatever) He wills. And they (people) dispute (in the laws) of Allah whilst He is Most Powerful." (Qur'aan)

Allah sent Wahi (Revelation) to the Sea that it should obey Musaa (Alayhis salaam) when he will be striking it with his staff. Thereupon the Sea quivered the entire night because of fear.

(Hadith)

THEY ARE ULAMA-E-SOO'

Q. I am saddened by the ways our own Ulama of Deoband are participating in activities which even laymen understand are not permissible. These Ulama whom I believe to be Ulama of the Haqq also appear on haraam radio stations such as Al-Ansaar, Cii, etc. Although they do say that video and photography are haraam, they nevertheless allow

themselves to be videoed and photographed, and this they do consciously. They even give Hajj talks to mixed gatherings of males and females without any Purdah. Then there are many other Ulama who are completely silent although they believe that what these Ulama are doing is haraam. What is happening to those who are supposed to be

our guides?

A. Satanism is happening to them. You are labouring in deception for believing that they are Ulama of Deoband. One does not become a member of the Fraternity of Deobandi Ulama merely by doing a stint of study at a Deobandi affiliated Madrasah. One is a Deobandi only if one walks along the Path established by the Akaa-

bir Ulama of Deoband.

Those whom you have mentioned are not Ulama-e-Haqq. They are ulama-e-soo'. They are the agents of Iblees, and the silent ones are 'Dumb Devils'.

There is an avalanche of baatil let loose by the ulama-e-soo'. It is at least some consolation that some of them are at least saying that videos and pictures, etc. are haraam although they do not practise what they preach.

Soon will they become so desensitized that they will no longer say that these evils are haraam. They will justify videos, television, etc. as Mufti Taqi is presently doing.

May Allah Ta'ala guide us and save us from the evil of our own nafs and from the snares of shaitaan. We do not know what will be our own condition tomorrow. "Imaan is between fear and hope."

BITCOINS

Q. What is the Shari'ah's ruling on bitcoins? Is this a valid form of currency in the Shari'ah?

A. After reading dozens of pages of explanation on bitcoins, the only thing we understood is that it is another Yahoodi conspiracy to gain control of the world. Every explanation on this topic is *obscurum per obscurus* – that is, it is an attempt to explain something obscure with something which is more obscure.

At this stage there is no clarity on this rubbish which is being plotted to be the world's 'currency'. Currently, it has no independent existence, not

even such as the worthless currency notes of countries. Bitcoins have to be purchased with rands/dollars, etc. Then via a meandering rigma-role process it manages to squeak like a hatching chick.

What has been hitherto understood from this nonsense is that it is presently only somewhat like a cheque book, serving the same function.

It is not as yet valid currency such as currency notes which although intrinsically worthless are real currency.

For further Shar'i comment the need is for greater and simpler clarification regarding this Yahudi conspiracy.

THE CRANKS OF OUR AGE

The description of the fraud, crank and quack sufis presented by Al-laamah Sha'raani (Rahmatullah alayh) adequately depicts the so-called 'sufi' scenarios, bogus peers and spiritually and morally barren and bankrupt 'khaanqas' of our present age. The shaikhs of so-called tasawwuf of this age ruin the morality and extinguish the Imaani spirituality of those whom they succeed to rope in as

mureedeen.

As a cover for their gross *jahaalat* of Tasawwuf, the crank shaikhs of our time initiate congregational forms of thikr in the Musaajid and in their 'khaanqas' which in reality are not even shadows of genuine khaanqas. It is essential to beware of them. The safest for one's Imaan is to stay far – very far – from these cranks and quacks. They are bogus 'sufis'. Examine their life-style.

They will be found to be exceedingly far from the Sunnah and negligent in observance of Shar'i masaa-il. They resort to corrupt interpretations to soothe the palates of the masses with the objective of expanding their circle of followers.

The more mureeds they are able to lure, the greater will be the fulfilment of their nafsaani and mundane objectives of wealth, name and fame. They are the very antithesis of Tasawwuf.

GOUT REMEDY

Expert naturopaths say that the herb, *STINGING NETTLE HERB / ROOT CUT* is 'essential for gout and arthritis'. It is also beneficial for the following ailments:

Childhood eczema, gout, arthritis, poor kidney function, fluid retention, hay fever, asthma, allergic disorders, treats anaemia & sciatica, reduces mucus in lungs & bronchial ca-

tarrh, reduce an enlarged & painful prostate, improves breast milk production, dysentery, jaundice, infertility, improves urine flow and for internal haemorrhage.

The herb is available at health shops.

A MUFTI'S OBLIGATION

Hadhrat Al-Muhaasibi (Rahmatullah alayh) proffering advice to Muftis said:

"On the Day of Qiyaamah, the Aalim shall be asked about three things:

1. **Did you issue fatwa on the basis of Ilm or not?**

2. **Did you proffer naseehat in (your) fatwa or not?**

Did you adopt ikhlaas in your fatwa for Allah or not?

The Office of Ifta' (i.e. a

Darul Ifta') is not for flaunting academic ability. It is not established for confusing laymen with long, inter-twining, labyrinthal *ibaaraat* (texts) from academic kutub of which the ordinary people understand neither head or tail.

A malady nowadays among young students who are pursuing the *Ifta'* course, is to advertise their academic 'expertise' little realizing that they are portraying their *jahaalat*. The root cause of this malady is the teacher who supervises them. The Ustaadh him-

self is a *maqjin* (moron) mufti who is lost in confusion – astray and leading others astray with corrupt fatwas.

The objective of issuing fatwa is not to demonstrate academic expertise. In fact, men of intelligence when reading the fatwas of the young 'muftis' of today clearly discern their inability, lack of understanding, lack of foresight and lack of depth. They are greatly defective in these essential attributes because they are bereft of the

Noor of Ilm which is reliant on the cultivation of Taqwa. The higher the degree of Taqwa and Divine Proximity, the greater will be the understanding of the Mufti. With these essential attributes, the Mufti will have the requisite *firaasat* to understand the question and issue the fatwa in the light of the *Noor of Allah*. In this regard, Rasulullah (Sallallahu alayhi wasallam) said;

"Beware of the *firaasat* of the Mu'min, for verily he looks with the *Noor* of

Allah."

There is no proper translation for *firaasat*. The closest is to say that it means spiritual discernment, spiritual sagacity and intuition. It exudes profound sagacity.

The objective of *Ifta'* is to strengthen the bond between the servant and Allah Ta'ala. The objective of fatwa is not the presentation of loopholes based on obscure juridical technicalities not intend-

(Continued on page 8)

COMPELLING A GIRL INTO MARRIAGE

In some segments of Muslim society, girls are compelled to marry against their wishes. The consent acquired from her is superficial and extracted under duress of parental pressure. In this regard, the following Shar'i facts should be noted:

1) It is not permissible to compel a *baalighah* (adult girl) to marry against her wishes even if the man proposing is a Wali (saint). The episode of the Sahaabiyah Hadhrat Bareerah (Radhiyallahu anha) will be a salubrious reminder for errant parents. She was a slave woman who was given in marriage by her master to Hadhrat Mugheeth (Radhiyallahu anhu). On being set free, she immediately invoked her right to opt out of this marriage which had been arranged against her wishes.

Her husband who was deeply in love with her was shattered by her decision. He pleaded and begged her to remain as his wife. But she refused. He was so heart-broken that he wandered in the streets of Madinah sobbing. Taking pity on him, Rasulullah (Sallallahu alayhi wasallam) called Hadhrat Bareerah (Radhiyallahu anha) and advised her to marry Hadhrat Mugheeth (Radhiyallahu anhu).

In response, she asked: *“O Rasulullah! Are you instructing me to get married or are you advising me (i.e. giving me mashwarah)?”*

When Nabi-e-Kareem (Sallallahu alayhi wasallam) told her that he was giving her *mashwarah*, she promptly said that in that case she opts not to marry Mugheeth.

Rasulullah (Sallallahu alayhi wasallam) upheld her right, and no one criticized her for not accepting the *mashwarah* of even Rasulullah (Sallallahu alayhi wasallam). In fact, her attitude constitutes a *daleel* for a senior's *mashwarah* not being incumbent. It is the right of the *baalighah* to refuse a proposal regardless of the goodness which others discern in the proposal.

2) Another important issue to understand is that Rasulullah (Sallallahu alayhi wasallam) had advised the prospective couple to view one another before getting married. This viewing is extremely brief, perhaps a minute or two. Now what is the purpose for the permissibility of mutual viewing? It is quite obvious that the moral character and disposition of the couple cannot be ascertained from such a fleeting view.

The objective of viewing is not to ascertain the person's character, for this is impossible from a look of a minute or two. The moral condition has to be established by investigation.

The purpose of the brief viewing is to ascertain if the couple is attracted to one another physically/emotionally. If there is no physical/emotional attraction at first sight, then the marriage will head for serious problems. Therefore, if the girl does not feel inclined to the boy, it will be a grievous error to compel her to marry the person.

(3) The very fact that the Shariah stipulates that the marriage can be performed only with the free and happy consent of the girl, is ample evidence for the fact that Allah Ta'ala has given her the final say. This right is not given to the father in relation to the *baalighah*. If the father's right had to supersede the right of his *baalighah* daughter, Allah Ta'ala would not have vested her with the final say nor would He have ordained the validity of the Nikah on her free, happy and wholehearted consent.

It is therefore unwise and not permissible to compel the *baalighah* into a marriage against her wishes. Allah Ta'ala, The Creator, knows best the wisdom underlying His commands. It is haraam to seek to supersede Allah's orders with traditions of a people.

There is no reason for the parents to become distressed and depressed on account of their daughter's refusal to accept a proposal. It is her right, and there is profound wisdom in the commands of the Shariah, and whatever happens is Taqdeer.

SHAITAANI INSANITY

When molvis and sheikhs incline towards modernism and resort to convoluted interpretation of the Qur'aanic Aayaat and Ahaadith, then understand that they are under the influence and spell of Iblees. Prime examples of such molvis are those who flirt with the kuffaar capitalist *riba* banks. They halaalize the products of the capitalist banks. They become subordinates of the banks.

The molvis who certify the meat and chicken products of the kuffaar are also of this ilk.

The haraam money doled out to them by banks as rewards for issuing fatwas of permissibility for their capitalist financial products adversely affects their *Aql*. They increasingly incline towards modernism seeking to subject the *Ahkaam* of the Shariah to conform to kuffaar concepts.

A MUFTI'S OBLIGATION

(Continued from page 7)

ed for daily practical life. The disease of misinterpretation or nafsani interpretation is rampant among the muftis of this age.

Nowadays the muftis search for obscurities in the kutub for halaalizing

With their dalliances with the banks and other kuffaar institutions, they acquit themselves disgracefully, compromising, in fact, eliminating their dignity for the sake of appeasing the kuffaar banks. *Hub-e-maal* and / or *hub-e-jaah* constrain them to disgracefully conform to even the cultural etiquettes and customs of the kuffaar bankers.

This type of insanity according to the Qur'aan Majeed is the effect of the touch of shaitaan. The Qur'aan says that those who devour *riba* stand like a man driven to madness by the "touch of shaitaan". The "touch of shaitaan" affects to a greater degree the molvis who flirt with the capitalist *riba* banks, and those molvis who issue halaal certificates to the kuffaar. In fact, Iblees urinates in their brains, hence they are incapable of clear-thinking along Shar'i lines. Then wholesale le-

THE PUNISHMENT

OF THE DAY OF THE CANOPY

“Thus, they falsified (belied and rejected) him. Then they were apprehended by the punishment of the Day of the Canopy. Indeed it was the punishment of a momentous day.”
(*Ash-Shu'raa*, Aayat 189)

The people of Nabi Shuaib (Alayhis salaam), known as "The Companions of Aikah", for they inhabited an extremely dense forested region, had rebelliously challenged him to bring upon them the punishment of fire to rain from the skies if indeed he was a true Nabi.

When their rebellion and kufr exceeded all bounds, the decree of Divine Punishment was established. Allah Ta'ala one day caused the day to be intensely hot. The heat was extreme and abnormal. All the people sought the shade of the trees in the forest. Then there appeared a huge cloud which provided shade.

When all the people had gathered under the shade of the cloud, a fiercely scorching fire descended from it and scorched them all to death. This was the punishment they had mockingly invited.

galization of the artefacts of western modernism becomes their salient feature.

Therefore we see molvis promoting the establishment of sports fields, halaalizing *riba* products, halaalizing *carion*, and generally acting in ways which are the antithesis of Taqwa and *ta-wakkul*.

PRAISING THE SHAIKH

Q. Is it proper for mureeds to praise their sheikh in his presence? This is quite common nowadays. They justify their view on the Hadith in which Rasulullah (Sallallahu alayhi wasallam) praised Hadhrat Umar (Radhiyallahu anhu) informing him that when shaitaan sees him, he (shaitaan) takes another path far away. Is this argument valid?

A. Mureeds should not praise their shaikhs in their presence. This applies particularly to this day. Almost all shaikhs nowadays have not undergone Islaah of the nafs. They themselves are morally diseased. For the shaikhs of today the meaning of Tasawwuf is loud halqah thikr in the Musjids, eating and merrymaking. They know extremely little of the *Maqaasid* of Tasawwuf. Their mureeds instead of acquiring the treasure of *Tawaadhu* (humility),

are ruined with the maladies of takabbur and riya. That is why they discern merit in lauding stupid praises on the face of the sheikh sahib whose nafs becomes more bloated on hearing the stupid flattery.

The argument regarding Hadhrat Umar (Radhiyallahu anhu) is baseless. It has no validity whatsoever. Rasulullah (Sallallahu alayhi wasallam) stated a factual incident which he had observed. He was simply conveying to Hadhrat Umar what he had seen. Furthermore, Rasulullah (Sallallahu alayhi wasallam) said: *"If another Nabi had to come after me, it would have been Umar."* These stupid mureeds are indeed most contumacious for comparing their shaikhs with Hadhrat Umar (Radhiyallahu anhu).

Furthermore, if Rasulullah (Sallallahu alayhi wasallam) had

praised Hadhrat Umar (Radhiyallahu anhu) as he had praised numerous Sahaabah by narrating their *fadhaa-il*, it was the praise of the Senior for his juniors. His praise for the Sahaabah never induced pride in them. To crown it, these were such 'juniors' who no longer had any semblance of *nafs-e-ammaarah*. On the contrary, the mureeds of today plus the shaikhs are the slaves of the nafs.

Of greater importance is to obey the command of Rasulullah (Sallallahu alayhi wasallam). It is not permissible to set aside the command of the Shariah by superseding it with personal opinion fabricated baselessly on the basis of a Hadith which has no relevance to the subject.

Rasulullah (Sallallahu alayhi wasallam) explicitly forbade praising a person in his presence. In fact, he said that sand should be strewn into the face of the one who does so.

LACK OF MA'RIFAT

A sign of lack of *Ma'rifat* in an Aalim or Shaikh is participation in jalsahs and the desire to participate in public domain activities. This attitude displays spiritual barrenness and lack of taqwa.

Imaam Maalik (Rahmatullah alayh) said that the sign of a true Aalim of the Deen is that

he flees from the public. This is the attitude of the Auliya and Sufiya who abhor the public domain.

However, Allah Ta'ala creates such circumstances to compel them to engage in the ta'leem and tarbiyat of people. But their methodology excludes participation in the nonsensical jalsahs of the

kind we have today. These jalsahs are in fact diseased activities – diseased with riya, takabbur, is-raaf, hub-e-jaah and hub-e-maal.

When an Aalim is blessed with a glimpse of *Ma'rifat*, his focus increases on Allah Ta'ala and the Aakhirah. The carrion of the dunya becomes increasingly apparent to him.

Q. Please comment on the following fatwa issued by Nadwatul Ulama in response to a question posed with regard to Reverend Bham and others having participated in the extremely un-Islamic method of janaazah salaah for a politician who spent his entire life as a non-Muslim.

Question: How is it for an Imaam to lead the janaazah salaah of a politi-

cian while males and females – Muslims and non-Muslims – are all standing shoulder to shoulder in the rows? Leave alone objecting to this state of affairs, the Imaam acquits himself with pride.

Nadwa's Answer: It is proper for an imam to perform the janaazah salaah of a Muslim whether that person (the mayyit) is

a politician or a non-politician. However, for women and non-Muslims to stand in the janaazah salaah is wrong according to the Shariah."

(End of fatwa)

Is this correct?

ANSWER

The fatwa is an insult and a disgrace for the brains of the Nadwah muftis. It displays their

FORSAKING THE QUR'AAN

"The Rasool will say: 'O my Rabb! Verily, my People made this Qur'aan an object to buffet.'"

(Al-Furqaan, Aayat 30)

On the Day of Qiyaamah, Rasulullah (Sallallahu alayhi wasallam) will complain in the Divine Court that his people had made a 'football' of the Qur'aan-e-Kareem. They forsook it. They buffeted it. They ignored it. They defiled it. They misinterpreted it to gratify their lusts and bestial dictates. Among the ways of buffeting the Qur'aan Majeed are:

- To misinterpret it. This is the speciality of the ulama-e-soo', the moron paper 'mujtahids', and the zanadaqah

(heretics).

- Refraining from implementing its teachings.
- Abstaining from Tilaawat

- Mishandling the Qur'aan Majeed. This is the speciality of the Salafis. The epitome of their disgraceful mishandling of the Qur'aan Majeed can be observed in the Haramain Shareefain – in Makkah and Madinah in the Holy Musjids.

- Doling out Qur'aan copies to the kuffaar. This is the speciality of the satanic interfaith so-called 'da'wah' organizations such as the propagation centres. They are about the worse scum in this field of defiling the Qur'aan Majeed.

REBUFFING YOUR BROTHER

"He who rebuffs his brother (i.e. does not speak with him) for a year, will meet Allah with the load of the sins of Qaabil. Nothing will free him (from the Punishment of Allah) except entry into the flames of the Fire."

Qaabil was the son of Nabi Adam (Alayhis salaam). He murdered his brother, Haabil. Since he was the very first person on earth who had committed murder, the sin of every murderer until the

Day of Qiyaamah will be loaded on to Qaabil.

According to Rasulullah (Sallallahu alayhi wasallam), the one who rebuffs his brother, severing ties with him, will appear on the Day of Qiyaamah with a load of sins similar to the sins of Qaabil. For him there will be nothing but purification in the Flames of Jahannam. Reflect much on this grave warning of Rasulullah (Sallallahu alayhi wasallam).

The objective of life on earth is then correctly un-

derstood. He does not squander his life in the evil pursuits of the nafs.

NADWAH'S GHUTHA 'FATWA'

Q. Please comment on the following fatwa issued by Nadwatul Ulama in response to a question posed with regard to Reverend Bham and others having participated in the extremely un-Islamic method of janaazah salaah for a politician who spent his entire life as a non-Muslim.

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(End of fatwa)

Is this correct?

ANSWER

The fatwa is an insult and a disgrace for the brains of the Nadwah muftis. It displays their

typical fork-tongued ghutha' fatwas. They completely ignored the issues in the Istifta' and answered stupidly. They did not even understand the question. If they did understand it, then their answer is the effect of dubious and stupid 'hikmat' and nafsaani politics. The question is not about general permissibility for an Imaam to perform the Ja-

naazah Salaah of a Muslim. The question is specific. Every jaahil knows that an Imaam or a non-Imaam can perform the Janaazah Salaah of a Muslim.

The mufti was supposed to have highlighted the irregularity of the imaam leading the janaazah salaah which was corrupted with many haraam acts. But, the

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THE STATUS OF MEDICINE

Q. A friend says that it is compulsory to consume even haraam medicine to save one's life if no halaal remedy is available. He says that it is just like saving one's life with haraam food, even pork if no halaal food is available. If a person refuses to eat the haraam food and dies as a result of hunger, he will be sinful.

The same rule applies if he dies because of abstaining from the haraam medication. Is his reasoning valid in the Shariah?

A. His reasoning is invalid, and his analogy is fallacious. Whilst consuming the haraam food becomes incumbent, the same rule does not apply to haraam medicine. Starvation and

total abstention from food are certain causes of death, just as consuming poison is a certain cause of death. For this reason hunger strikes leading to death are haraam. If there is *yaqeen* (certitude) that a circumstance will cause death, and if that circumstance is avoidable, then it is Waajib to avoid it even by haraam methods. Thus,

it is Waajib to avoid death caused by starvation even if the food is haraam.

On the other hand, if a circumstance is *zanni* (not

absolute in certainty), that is, death in its wake is not an absolute certainty, then it is not Waajib to adopt that measure. For
(Continued on page 11)

THE SUNNAH PROCEDURE AFTER FARDH SALAAT

After Fajr and Asr Fardh, the Imaam should turn either sideways – any side – or face the muqtadis. Everyone should then engage in his own thikr and dua silently. Tasbeeh Faatimi should be recited during this time. It is meritorious to also recite Aayatul Kursi. The duration of sitting and engagement in Thikr and Dua is left to the discretion of the musallis. It is highly meritorious to remain in Thikr and Dua until sunrise, and after Asr until sunset. The longer, the better. But no one has the right to castigate a musalli for not sitting as long as

he (the castigator) chooses to sit. The loud congregational dua is bid'ah.

After the Fardh of the other three Salaat, the Imaam should not turn facing the muqtadis as promoted by some. The Imaam as well as the muqtadis should engage very briefly in Istighfaar and a short dua the length of the customary, *Allaahumma antas salaam.....*

It is in conflict with the Sunnah to get up immediately after the Salaam and rush out of the Musjid without valid reason. The above-explained procedure should be adhered to. However, if someone

has a valid reason for leaving immediately after the Salaam, it will be permissible. Obviously this will be an exceptional case.

After the short dua following the three Fardh Salaat (Zuhr, Maghrib and Isha), the musalli should immediately engage in the Sunnatul Muakkadah. Other athkaar and lengthy dua should be after completing the Sunnat and nafl Salaat.

ZAKAAT ON MINERALS

Q. I am currently working on a project mining a number of minerals – (salt, limestone, gypsum and soda ash), gemstones (ruby, emerald etc.), and metals (copper, gold from rivers, chromite, etc.). I wish to know how do I pay Zakaat on these products. What is the method of paying Zakaat, taking into account that the metals and minerals we mine are processed locally before being exported.

A. The answers to your queries are as follows:

Salt, limestone, gypsum, soda ash

Initially, that is when these products are extracted and taken into possession, there is no Zakaat paya-

ble. If the intention is to sell them (obviously this is your intention), then these products will be regarded as merchandise. The normal 2.5% Zakaat will become applicable on their value.

If any amount of these products are not for sale, but for any other use, then Zakaat is not payable since the rule of merchandise will not apply.

Gemstones (rubies, emeralds, etc.):

The same ruling as above.

Metals (gold, silver, copper, etc.)

One fifth (20%), called *Khums*, is Waajib. After the metals have been processed, 20% of the value has to be given to the poor and destitute.

TAWAADHU' – HUMILITY

Hadhrat Ibn Sammaak (Rahmatullah alayh) said: "The best Tawaadhu' is never to regard yourself better than another person. Whomever you see, believe him to be better than you. Believe that every one of your contemporaries is superior to you, and have hope of Al-

lah's Rahmat. Request your contemporary to make dua for you, and believe that by his medium your dua will be accepted. This is Tawaadhu." According to the Mashaaikh, as long as a person believes that he is better than a dog, he should know that he suffers from the malady of pride which is the opposite of Tawaadhu'.

CONSEQUENCE OF PRIDE

Hadhrat Haatim Asamm (Rahmatullah alayh) said: "Allah Ta'ala will not take the mutakabbir (the one of pride) from this world (i.e. he will not die) until He has not humiliated him by his lowly workers and neighbours. And, before his death he will soil himself in his

own urine and faeces." Besides this, other kinds of worldly calamities will befall him, and all of this is besides the greater punishment awaiting him in the Akhirat.

Hadhrat Abu Turaab Nakhbashi (Rahmatullah alayh) said: "Despising a faqeer (a poor person) is takabbur (pride), and to speak arrogantly with him is an attribute of dogs."

HEARTLESS EXPLOITATION

Q. A tenant due to financial difficulties is unable to continue his business. He has a long lease. The landlord holds him to the lease and demands rent for the full term of the lease. He threatens to take legal action if the tenant does not pay. Both are Muslims. What is the position of the Shariah?

A. If the tenant is genuinely in financial straits and is unable to continue with the lease, then he has a valid reason for requesting cancellation. Since the lessor is a Muslim, it is incumbent for him to accept the tenant's request. It will be evil for the landlord to resort to the kuffaar court to oppress the hard-pressed Muslim brother. This is

not the way for a Muslim to behave. Rasulullah (Sallallahu alayhi wasallam) said:

"The Muslimoon are like one man. If the eye pains, the whole body is affected, and if the head pains, the entire body is affected."

Whatever the landlord will squeeze out from the tenant with the aid of the kuffaar court will be haraam gain acquired by usurpation.

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mufti deviously avoided the evil factors. That is because the Nadwa molvis are liberals and incline to modernism. They indulge in these types of activities, hence their fork-tongued fatwas.

The mufti should have taken into account the fact that Rasulullah (Sallallahu alayhi wasallam) had refrained from performing the Janaazah Salaat of a Sahabi, not because there were

NADWAH'S GHUTHA 'FATWA'

any evils accompanying the Salaat, but because of unpaid debt. The Ulama have thus opined that the Ulama should not perform the Janaazah Salaat of flagrant fussaaq. Others should perform it. The Sahaabi whose Janaazah Salaat, Rasulullah (Sallallahu alayhi wasallam) did not join was not a faasiq, nevertheless, to highlight the notoriety of unpaid debt,

he refrained from participation.

To a far greater degree should the imaam refrain from the janaazah salaah of a faasiq/atheist, especially when the salaah itself is horrendously corrupted by a host of evils which were the vile orchestration of the Reverend Abraham Bham of the NNB jamiat of Fordsburg (The No Name Brand jamiat).

SUCH WERE OUR FUQAHA

(Continued from page 1)

the Musjid recited Takbeer Tahrimah with his hands tucked inside his sleeves due to the cold. From the back saff (row) where Imaam Sarakhsi was, he called out loudly: "Repeat the Takbeer".

The Imaam repeated the Takbeer again with his hands inside his sleeves. Imaam Sarakhsi again called out loudly for the Takbeer to be repeated. The Imaam repeated the Takbeer. After the third occasion, when Imaam Sarakhsi repeated his instruction, the Imaam turned around and said:

"Perhaps you are the illustrious Imaam Sarakhsi". When Imaam Sarakhsi confirmed his identity, the Imaam asked: "Was there any deficiency in my recitation of the Takbeer?" Imaam Sarakhsi said: "No! But it is Sunnat for men to keep their hands outside their sleeves when reciting the Takbeer. I find it disgraceful to follow a man who enters the Salaat with the Sunnat of females."

COMMENT:
FIQHI TECHNICALITIES

News of the illustrious Imaam's arrival for imprisonment in the city had reached all the people. The Imaam was famous for his Amr Bil Ma'roof and for his fearless and uncompromising style of acquittal, hence the Imaam of the Musjid was convinced that it can only be Imaam Sarakhsi who was the person to repeatedly draw his attention to the discrepancy in this manner.

The meticulous observance of the Sunnah by Imaam Sarakhsi is noteworthy. In fact, this was the attitude of all the Fuqaha, the staunchest in this observance being Imaam Abu Hanifah (Rahmatullah alayh). Despite all the Fiqhi technicalities on which many masaa-il are based, by the Fuqaha, they were Sufiya of the loftiest calibre, never resorting to the loopholes and latitude percolating from the technicalities. Thus, we find Imaam Abu Hanifah (Rahmatullah alayh) on an extremely hot day, standing in the blazing sun despite the presence of a big house providing shade. He abstained from standing in the shade of the wall because the owner of the house was his debtor. He justified his stance with the Hadith: "A benefit from every qardh (loan given) is riba."

Imaam Abu Hanifah (Rahmatullah alayh) did not seek the latitude of the Fiqhi definition of riba. He adopted for his personal practice the spiritual meaning of 'benefit'. Every zaahir word of the Qur'aan and Hadith has a baatini meaning as well.

We therefore find Imaam Sarakhsi adopting a stern method of Amr Bil Ma'roof bereft of the kind of 'hikmat' (diplomacy) which the ulama-e-soo' of our era promote in terms of their convoluted concept of 'hikmat'. A faqeeh who is not a Sufi is a jaahil who belongs to the fraternity of the ulama-e-soo'.

SUPPORTING THE EX-WIFE

Q. My ex-husband has financially supported me and his children for many years. Now that I am on the verge of old age and sickly, he informed me that he will no longer be supporting me because it is not the obligation of a man to support his ex-wife. He says that I should look for work and support myself. In all the past years I have remained at home. Now he insists that I go out and search for work. He will continue paying for the secular education of his sons who are adults according to the Shariah because he wants them to have degrees and get good jobs. He says that he is not responsible for maintaining his baaligh children. All four children are baaligh. I had embraced Islam and have no Muslim relatives to whom I may refer for assistance. What is the Shariah's ruling for me?

A. It is unjust and not permissible for the children's father to suggest that you leave the home precincts, work and support yourself. As long as the children (the sons) are unable to support themselves, it remains the duty of their father to support them even if they have reached *Buloogh* (puberty). Only when they are capable of earning and fending for themselves, will supporting them not be obligatory on their father. However, as far as the girls are concerned he has to continue supporting them until they are married.

Although it is not incumbent on a man to support his ex-wife, in your case it remains compulsory for the menfolk of your husband's family, to support you since you have no Muslim male mahrams on whom to rely. It is not permissible for them to compel you to leave the home to earn. They have to support you.

In fact, if one's neighbour is destitute and unable to earn, then despite not being a family member, it is incumbent to support him and his family.

If your ex-husband and his family refuse to support you, then it will be compulsory for your sons to work and support you. It will not be permissible for you to work to earn. Your sons will have to abandon their studies and support you if their father refuses.

The claim that after they are married you will be on your own is utterly baseless in terms of the Shariah. It will remain the duty of your sons to support you as long as you are alive or as long as you have not married again. The duty of supporting a woman devolves on the closest male members of the family, and in a case where there are no Muslim male relatives, then

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THE STATUS OF MEDICINE

(Continued from page 10)

this reason, submitting to medical treatment is not incumbent.

The very same Fuqaha who say that it is Waajib to save one's life with haraam food when one is on the verge of death due to starvation, say that *Tadaawi bil haraam* (medication with haraam substances) is not Waajib. In the vast majority of cases, people are not cured by medicine and the treatment of doctors and hakeems. The acquisition of cure from medicine is not absolute.

Almost all the cancer, heart and other diseased patients we know of have not been cured by the most expensive medicines and medical treatment. On the contrary, experience has established that their health further deteriorates in the wake of these strong, harmful, poisonous drug medicines.

Since the Shariah does not impose medical treatment/medicine as a Waajib measure even if it is halaal medicine, it should not be difficult to understand why people of Taqwa abstain from haraam kinds of medicine. Once when Hadhrat Umar (Radhiyallahu anhu) was extremely ill, some Sahaabah suggested that a hakeem be called. Hadhrat Umar (Radhiyallahu anhu) said: "If I know that the cure for my sickness is to only lift my hand and place it on my head, then too I shall not do so." He meant that he was pleased with Allah's decree which caused him to be so sick.

There are no authorities of the Shariah who claim that saving life with even halaal medicine is Waajib, leave alone haraam medicine. The unanimous ruling is that if halaal medicine is not available, then a haraam medicine will be permissible, not waajib.

Your friend has misdirected his brains to hoist his personal opinion which is untenable in terms of the Shariah.

AT RUKN-E-YAMAANI

According to the Hadith, Allah Ta'ala has appointed an Angel at Rukn-e-Yamaani (of the Ka'bah). His only function is to say 'Aameen' upon the Duas of the people. It is therefore advisable when passing by Rukn-e-Yamaani to make a Dua.

YOUR RIZQ

"Now that Allah Ta'ala has assumed the responsibility of your Rizq, why are you concerned (i.e. why worry)." (Hadith)

Questions and Answers

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(Continued from page 5)

of shaitaniyat. This so-called 'aalim' is an agent of Iblees. Do not listen to the talks of jaahils who take people far from Allah Ta'ala, and direct them to Jahannam under deeni guise. The question of the total prohibition of all kinds of music has been explained in detail in our book, *Sautush Shaitaan (The Voice of the Devil)*.

Q. A widow's Iddat began during the course of the month. How should she count the 4 months and 10 days?

A. The iddat commences from the very minute the husband dies. 130 days from the day the husband's death should be counted.

Q. Is it wrong to stretch the legs towards the Qiblah if one is sitting on a chair?

A. Whether on the floor or on a chair, it is inappropriate to stretch one's legs towards the Qiblah.

Q. Is it improper to eat with one's back to the Qiblah?

A. Eating with the back towards the Qiblah unnecessarily is also inappropriate, but per-

missible. As far as possible one should face the Qiblah in all good acts.

Q. Is it permissible to sit on cushions while eating on the floor?

A. It is not permissible to sit on cushions whilst eating for no valid reason.

Q. Is Tayammum valid on seashells?

A. Tayammum is not valid on seashells.

Q. Is it permissible to sell synthetic hair?

A. It is not permissible to sell synthetic hair.

Q. I am doing a correspondence course. However, exams will have to be written in a place where there will be males and females. Is this permissible?

A. It is not permissible to write exams in the scenario mentioned by you.

Q. How is it to pursue secular studies at Saudi universities?

A. We do not know if the secular universities in Saudi Arabia also promote Salafi'ism or not. The universities are all under control of the regime. If there is

danger of Salafi indoctrination, then it will not be permissible.

Q. If the venues for men and women will be totally separate at a walimah, will it be permissible to attend?

A. If the venues are totally separate, that is, not in the same building, then ordinary persons may attend. However, the Ulama should not attend because their presence will be a licence for permissibility of inviting females to a function which the Fuqaha have centuries ago declared impermissible. Even in Beheshti Zewer and in all Fataawa kutub it is clearly mentioned that women should not attend walimahs.

Q. What is the Shariah's view regarding a quiz for children studying the Deen? Deeni questions shall be asked and prizes given.

A. Conducting such a quiz is improper. The seriousness of Deeni ta'leem is negated. The Deen becomes like a secular issue subjected to play, amusement and even mockery. We should not depart from the mu-

baarak tareeqah of the Salafus Saaliheen.

Q. A herbal cough medicine contains 65% ethanol. Is it permissible?

A. It is not permissible to use the medicine which contains ethanol. Other alternatives are available.

Q. Is it permissible to distribute English translations of the Qur'aan without the Arabic text to non-Muslims? Some people say that it is permissible because they have no concept of Tahaarat, and also the Arabic text is not included.

A. They are in grievous error for distributing the English translation of the Qur'aan Majeed to non-Muslims. Furthermore, it is not permissible to print a Qur'aan without the Arabic text. The argument regarding Tahaarat is stupid and irrational. In view of non-Muslims having no concept of Tahaarat, there is a greater need to save the Qur'aan Majeed from defilement. Would they like to see pages of the Qur'aan Majeed used in the toilet, cast into the trash, etc.?

SUPPORTING THE EX-WIFE

(Continued from page 11)

the obligation will be on the males of the in-laws. If there are no relatives to support, then the obligation settles on the Muslim neighbours, then on the community as a whole.

However, the problem with the Muslim Ummah today is that in addition to being totally disorganized, they have enormous

amounts of wealth for squandering on unnecessary luxuries, touring, bogus 'umrah' trips, haraam wedding functions and many other haraam activities. Sister, remain at home. Make dua, and remove your sons from secular studies to enable them to earn and support you, if your in-laws refuse to fulfil their duty towards you.

THERE ARE NO ISLAMIC BANKS

All of these so-called 'islamic' banks all over the world are fakes. They deceive people into believing that their dealings are in conformity with the Shariah when in reality they operate exactly as the kuffaar riba capitalist financial institutions. They utilize Islamic terminology such as mudhaarabah, muraabahah, mushaarakah, etc. to dupe the unwary public. But in reality there is no compliance with the Shariah.

Their so-called mudhaarabah and mushaarakah contracts are overload-

ed with a mass and a mess of kuffaar stipulations, clauses and conditions. There is not even a resemblance to a valid Mudhaarabah or Shirkat contract.

The molvis and sheikhs who haalalize these riba and baatil products of the capitalist bankers are among the worst scholars for dollars. They are the *ghutha* (rubbish and trash) mentioned in the Hadith.

It is not permissible to invest in these devious, un-Islamic institutions masquerading as Islamic banks, etc.

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"VOICE of ISLAM"



Roses have thorns!
The Haqq too has thorns!
"We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)

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"To be free from the dunya gives great comfort at the time of Maut."
(Hadhrat Abdullah Khafeef)

'GRADUATION' PARTIES

Question

Nowadays Muslim parents/grandparents of supposedly Deeni families give a food invitation to people, often in large numbers, when their children/grandchildren graduate as an alim/hafidh.

The justification tendered is that Umar Radhiyallahu Anhu did something similar. Is this analogy correct? If not, would you be able to clarify two points?

First, why is the analogy invalid and second, despite the invalidity of such an analogy, what is the issue with such invitations?

Answer

Hifz/Aalim graduation functions, jalsahs and merry-making parties are not permissible. These are *nafsaani* accretions which have no origin and no basis in the Sunnah and the *Khairul Quroon* era. While some seniors had introduced such jalsahs, they have long ago outlived their utility. In fact, these baseless functions have gone haywire. A number of evils are attendant to these parties and jalsahs.

Insincerity, *riya* (show/ostentation), *takabbur* (pride) and *israaf* (massive waste) are the salient features of these parties. The large amounts of

money squandered to feed fat, wealthy people and people who are not in need of food can be better utilized to feed suffering Muslims who battle to make ends meet and who struggle to provide food for their families.

These functions are hollow with an external appearance of 'deen', while in reality it is to gratify the *nafsaani* dictates of parents and the Madrasah management. The Deen is no longer imparted for the Sake of Allah Ta'ala and for attainment of the objectives of the Aakhirat. We are living in such times about which the Hadith says: "Knowledge will be acquired for purposes other than the

Deen, and the dunya will be pursued with the a'maal of the Aakhirat." This is the condition of the Madaaris and especially of the umrah-holiday-makers. The Deen is dangled to deceive. In fact they perpetrate self-deception to soothe their conscience by convincing themselves that they are engaging in Deeni pursuits with their jalsahs and umrah-holidays.

When parents of the 'graduating' students organize the functions, then generally Hijaab is not observed. The outer facade of hijaab is another act of self-deception. Men and women congregate and pretend to be observing hijaab on the basis of there being

(Continued on page 7)

AFFECTIONATE ADVICE FOR THE CRANK SUFIS

By Allaamah Abdul Wahhaab Sha'raani (rahmatullah alayh)

Presenting his "affectionate naseehat" to the shaikhs of his age (the 10th Islamic century), Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh) states: "Verily, affectionate naseehat for a group among the fuqara has constrained me to proffer this advice:

"Beware of your claim of following the Tareeqah of the Fuqara (i.e. Tasawwuf) when you discern within yourself a dislike for those who do not honour you nor address you with the lofty titles of leadership and *masheekhat* (i.e. titles such as Hadhrat, and appellations to your customary accolades such as 'daamat barakatuhum', madda zilluhu, and the many other customary superfluities which bloat the nafs of the quack and crank hadhrats and shaikhs of the desolate and spiritually bankrupt khaanqas). In fact, even Islam (i.e. you are offended if

someone does not recognize you as a righteous Muslim).

In this age (i.e. the 10th Islamic century), a perfect Muslim is more honourable than rare precious stones. A Muslim will not become *kaamil* (i.e. morally and spiritually perfect) as long as he does not guard his tongue, ears, eyes, heart and his body from all acts which Allah Ta'ala has forbidden, *zaahiran* (external/physical acts) and *baatinan* (moral and spiritual – the evils of the heart). Where are those who can claim to have attained this rank of (a *kaamil* Muslim) whilst they have repeatedly sinned against Allah?

Now when this is the state pertaining to Islam (i.e. one cannot claim to be even a perfect Muslim), then how can it be accepted that he (the one who claims to be a Shaikh) has attained the lofty rank of Imaan? Leave alone the stage of Ihsaan and Wilaayat.....

I take oath and say that Iblees

has more humility than these claimants (i.e. the crank and quack shaikhs who pretend to be sufis). Iblees has more recognition of the Path of Allah than these (false) claimants (of Tasawwuf). Verily, I met him (Iblees), and he said to me:

"How can you ever think that you are the Auliya of Allah, while you love that you have (in your imagination) perfection such as Allah's perfection? You love that people should honour you and regard you as being holy. Wallaah! I dislike that people honour me in anything or attribute to me any (pious) act or statement. I love that they should attribute to me all defects and sins in existence, and that they should totally despise me so that Haqq could be differentiated with Kamaal-e-Mutlaq (total perfection), and so that I could be differentiated (from the Haqq) by means of Nuqs-e-Mutlaq (total deficiency/corruption).

This is so because, verily, their deprecation of me is to refer me to my original constitution (of evil). On the contrary, their honouring me is a departure from it (i.e. my evil nature) towards the attributes of my Master (i.e. Allah Azza Wa Jal)."

Now ponder on the *adab* of Iblees. How far are you (O you crank sufi!) from even Iblees? In reality, if the people do not honour you nor have confidence in you, it will appear to you as if the earth has become restricted on you (preventing you from finding any avenue for escaping with your baselessly assumed greatness).

Understand this well, and do not labour in self-deception (about your greatness). Indeed you cannot in reality deceive yourself because (the Qur'aan Majeed states): "Verily, man has insight (and awareness) of his nafs." (i.e. He knows the crookedness of his heart and the fraud that he is with his claims of *masheekhat*).

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Q. Some friends go fishing. They hire boys to assist them during the fishing process. These boys prepare the rods for them, they ensure there is enough fishing line on the rod, they put the bait on the rod etc. At times these boys take the rods and fish while the others are taking a break. The fish which they catch is given to those who have hired them. Can the fish be taken?

A. If the boys are hired for the day and they use the equipment to catch fish, then the fish belongs to the employers and being paid for their time. However, if they catch the fish in their own time, then the fish belongs to them. But they need the permission of the employers to use the equipment. It is necessary to understand that catching fish for sport is not permissible. Also, using live bait is haraam.

Q. A shaykh says that it is permissible for a woman to go on a journey without a mahram male.

A. The opinion of the shaykh is shaitaniyat. It is haraam for a woman to undertake any kind of journey without a mahram. Allah's Curse settles on her.

Q. Nowadays in South Africa, UK, etc. Masjid committees are inviting Qaris from Saudi Arabia. The Qaris go around the country and lead Maghrib or Esha Salah. There is a lot of excitement and post Salah analysis of how beautiful their recitation was. In other words Qur'an has become an entertainment package. The listening has therefore become devoid of sincerity, hence the eyes remain dry and there is no action (amal) subsequent to the recitation. The biggest evidence for this is that nearly all the irregulars that come for the Salah when the qaris are present, are absent from the next Salah. Aside from the impermissibility of using the microphone for Salah, are such 'programmes' really permissible?

A. These qira't programmes are not permissible. The qaris themselves are faasiqs. The programmes are merely for entertainment. The Qur'aan is sub-

jected to mockery. Rasulullah (Sallallahu alayhi wasallam) said: *"Most of the munaafiqeen of my Ummah are its qaris."*

Q. A reliable Deeni book has been published by the No Name Brand (NNB) jamiat of Fordsburg. Can I distribute this book?

A. Since the book is published by a baatil entity (NNB jamiat), and it espouses the haraam kuffaar copyright practice, it should not be distributed. Furthermore, we are not aware of the author, his leanings and general Deeni attitude. We do not know if the author is a liberal or if he appears on haraam facebook, or if he condones television, video and digital pictures. It is therefore best not to distribute the book. Even if the book is reliable, the evil moral and spiritual effects of the fisq, fujoor and kufr of the NNB jamiat publishers will exercise a detrimental effect on your heart if you assist in its distribution.

Q. After wudhu I donned khuffain. An hour later while my wudhu was still valid I removed the khuffain. Then after another hour, I again put on the khuffain while I had wudhu. From what time should I count 24 hours for the validity of masah?

A. The masah remains valid on khuffain for 24 hours from the time you break your wudhu. As long as you put on the khuffain (mozas) whilst you are with wudhu, it will be valid to make masah on them for 24 hours from the time your wudhu breaks.

Q. I work in a fish stall. The owner deceives people by telling them that the fish is fresh whereas it is frozen. Is my job halaal?

A. It is permissible to work in the fish stall as long as you, yourself do not deceive the people. You may not deceive them by saying that the frozen fish is 'fresh' fish. If you are required to deceive, then it will not be permissible to work there.

Q. I went from Port Elizabeth to Johannesburg while I was in the state of haidh. In Johannesburg after I became paak (clean/pure) I performed

'HIKMAH' - A SATANIC PLOY

Q. Many Ulama and the people of the Tabligh Jamaat place much emphasis on hikmah. What is this 'hikmah', and how should it be observed?

A. The molvis and the Tabligh Jamaat people have a peculiar, incongruent conception of 'hikmah'. Whilst the meaning of *hikmah* is wisdom, in the conception of the molvis and Jamaatis, it means to compromise the Haqq. Concealing the Haqq of the Shariah, misinterpreting masaa-il to appease people, even abandoning

ahkaam of the Shariah and general bootlicking the people of baatil are the ingredients of their concept of 'hikmah'

Their 'wisdom' is dubious haraam diplomacy – bootlicking diplomacy which compromises the Haqq of Allah Ta'ala. Compromising any aspect of the Deen only leads to a greater drift away from the Deen. This type of 'hikmah' is a ploy of shaitaan. Shaitaan has entangled in his tentacles innumerable molvis and sheikhs with his 'hikmah' trap.

qasar Salaat. I was later told that I was supposed to have performed full Salaat. Do I have to repeat the Salaat?

A. Yes, you have to make qadha of the Salaat which you had made qasar in Johannesburg.

Q. What are the reasons for the prohibition of driving for women? Does the prohibition refer to only horses as mentioned in the Hadith?

A. Whatever the reasons may be for the prohibition, it is not permissible for a female to drive. We have to obey the commands of the Shariah even if we do not know or do not understand the reasons underlying the commands. The Hadith applies to a greater degree to women driving. They are involved in greater fitnah driving cars, and the reasons of fitnah, immorality and zina are too conspicuous to need elaboration.

Q. Is it permissible for women to do their shopping in malls?

A. In view of the total evil environment of malls, it is not permissible for females to go do their shopping. In fact, men may go only as a last resort.

Q. A person bought stolen property from a thief. What is the fatwa?

A. If the purchaser of stolen property is aware that the item is stolen, then it is obviously not permissible for him to buy it. If he does, he becomes a partner in the sin. If the purchaser buys the stolen item without being aware of the stolen status, he will not

be sinful.

However, in all cases, whether he is aware or not, but when he becomes aware, he has to compulsorily return the item to the rightful owner if this is possible. If the item cannot be returned for whatever reason, he has to pay the value of the item to the owner. He may then claim this amount from the thief or from whomever he had purchased the item.

Q. In which context does the Hadith prohibiting imitating the kuffaar apply?

A. The Hadith which prohibits emulation of the kuffaar refers to all things of the kuffaar from which avoidance is possible. It refers in particular to dress, manner of eating, functions, etc.

Q. Should a Muslim woman cover her hair in the presence of her non-Muslim sisters?

A. Yes, the Muslim woman has to cover her hair and arms in front of her non-Muslim sister.

Q. Does breast-feeding break wudhu?

A. Breast-feeding a child does not break wudhu.

Q. What is the status of a person who says that homosexuality is permissible?

A. One who claims that homosexuality is permissible becomes a murtad. He loses his Imaan.

Q. Is it true that a man of illegitimate birth cannot be an Imaam to lead the Salaat?

A. If the illegitimate child is qualified, he may become

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Imaam. However, in a place where his illegitimacy is known it will be advisable that he should not be appointed the Imaam. People will view his appointment with detestation and begin gossiping. Nevertheless, it is permissible for him to be an Imaam.

Q. Some people do not believe that Gulam Mirza was a Nabi. But they accept him as a mujaddid. What is their status?

A. Whoever regards an impostor – one who claims to be a nabi – as a mujaddid, he becomes murtad. Even if one does not accept him as a nabi, the fact remains that he claimed to be a nabi, hence it is kufr to accept such a person as a mujaddid.

Q. In my mind I said that if I am successful in a certain contract, I shall give R1000 every month to the poor. I did not verbally make this vow. I have been successful in obtaining the contract. Is this vow binding on me?

A. Although technically in terms of the dry legal law of the Shariah, the vow has not been enacted, morally you are obliged to fulfil your pledge despite not having made it verbally. In your mind you spoke with Allah Ta'ala. Do not allow bu-khl (stinginess) to eliminate the barkat from your contract. It is improper to renege on even an intention without valid reason.

Q. What is the punishment for homosexuality?

A. Persons found guilty in an Islamic court of the filth of homosexuality can be sentenced to death. The punishment is left to the discretion of the Qaadhi. It could be lashing, imprisonment or execution.

Q. An intoxicated man uttered Talaq to his wife. Is the Talaq valid?

A. Talaq issued in the state of intoxication is valid. The man is not rewarded for being in the state of intoxication. On the contrary, he is punished. He has therefore to bear the punishment of the divorce being effective. It is the same if he kills a person during the state of intoxication. He will be held liable for his crime.

Q. Is it also haraam to look at haraam pictures?

A. Just as it is haraam to make pictures of animate objects, so too is it haraam to look with pleasure at such pictures. Looking with pleasure at even haraam inanimate objects, e.g. a bottle of wine, is haraam.

Q. Sometimes my mother insists that I should eat at the table, not on the floor. Is it permissible?

A. Even if your mother asks you to eat at the table, it will not be permissible.

Q. Can the baby be named before the seventh day?

A. The baby must be named on the 7th day, not before.

Q. If the baby was born on Wednesday night, when is the seventh day?

A. The seventh day will be on Tuesday.

Q. What basis is there for the function called egyaarwi shareef?

A. The basis is satanism. The function called egyaarwi shareef is a baseless, bid'ah haraam practice of the grave-worshippers. It is not permissible to participate in this haraam innovation.

Q. I am an inmate in a U.S. prison. Halaal food is not available in this prison. Is it permissible to eat kosher food?

A. If in prison there is no halaal food available, then the inmate may consume 'kosher' products. However, we still advise that he should abstain from meat products even if marked 'kosher' or even if certified 'halaal' by a Muslim organization. All these halaal certifiers of meat products are bogus and frauds. They certify even haraam meat in exchange for monetary payment.

Q. Is a Madrasah Musjid considered a private khaanqah Musjid?

A. A Musjid which is waqf for the Muslimeen, is not a private khaanqah Musjid. A private khaanqah musjid which is not waqf is like a private jamaat khaanah or a Namaaz room in someone's house. If the khaanqah Musjid is waqf, then

it is a universal (aam) Musjid, not a private jamaat khaanah.

Q. After Fajr the Students and the Asaatizah engage in loud thikr in the Musjid, not congregationally. Everyone recites his own thikr. Is this permissible?

A. The students and the Asaatizah are indulging in bid'ah with their loud thikr in the Musjid. Surely they should know that Imaam Abu Hanifah (Rahmatullah alayh) stated categorically that to recite the Qur'aan Shareef aloud inside the Musjid is *haraam*. The practices of buzrugs cannot override the explicit rulings of the Fuqaha.

Q. A person donated a vehicle for the use of the Musjid. The trustees now have decided to sell the vehicle and use the proceeds for the Musjid. Is this permissible?

A. For disposing the car, the permission of the donor is required.

Q. I am a supporter of The Majlis. A person posed several questions to me regarding the article on the Raiwand Ijtimah'. (The questions have been deleted – The Majlis). How should I answer these questions?

A. Do inform the person that you are not the editor of the Majlis, and that you do not write articles for the Majlis, hence you are unable to answer on behalf of the Majlis. Brother, do not disturb the peace of your mind by attempting to defend us in any way. Simply tell the person that you cannot answer on behalf of the Majlis.

Q. In our dining area in our house, my father has hung some haraam paintings of animate objects. Is it permissible to hang frames of Allah's Names and Qur'aanic verses in the same room? Is it permissible to make Tilaawat of the Qur'aan in this room?

A. Explain to your father that on account of the haraam pictures, the Malaikah of Rahmat will not visit the home. On the contrary, the house will become a haunt for the shayaateen.

It is not permissible to hang

ADOPTION

Q. Is adoption permissible in Islam?

A. While it is permissible to adopt children, it entails considerable responsibility and brings in its wake practical difficulties. If the child is a girl, then even before she becomes a *baalighah*, she will have to adopt purdah for the foster father. The same will apply to a boy and his foster mother.

A great problem will be if the couple have children of their own. There will be purdah between the adopted boy and the daughter of the adoptive parents. With them all living in the same house, this will be extremely difficult.

Allah's glorious Name in the same room which is adorned with the vile, abhorrent pictures. It is not permissible to engage in Tilaawat of the Qur'aan Majeed in the evil room which becomes the abode of the shayaateen. Do understand well that it is *haraam* to enter a room wherein haraam pictures are on open display.

Q. A person arranged to occupy a house on 1 November. The landlord kept the house for him. However, just one day before taking occupation, the person informed the landlord that he will not be taking the house. Is the landlord entitled to demand rent for one month?

A. Since the person did not take possession of the house on 1st November, he is not obliged to pay the rent. It is not permissible for the landlord to demand payment of a month's rent. It is just unfortunate that he did not take occupation. Assuming that he had paid in advance, then a refund would have been Waajib.

Q. A man donated and made Waqf some land for a Musjid and Madrasah. After some years, he demands the return of the land. The Musjid and Madrasah have not yet been built. Is it permissible to reclaim Waqf land?

A. Once land has been consecrated as Waqf, it can never ever

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be transformed into non-waqf land. You have not explained why the man is reclaiming the land, and what does he actually mean by reclaiming it. There could be two scenarios here:

(1) He is dissatisfied with the administrators of the Waqf land for valid reasons, hence he wants to be the trustee and administrator of the land which he has made waqf.

(2) He has become avaricious and greed constrains him to reclaim the land for personal use/benefit.

If No.2 is applicable, then it is absolutely haraam. Never ever will the Waqf status of the land be cancelled, and it will be haraam for him to repossess the land.

However, if No.1 applies, and he has valid reasons, his demand to become the trustee and administrate the land will be valid and permissible. Whether he is justified in demanding the land as explained in No.1, we cannot comment since you have not explained the circumstances and reasons for his action.

But do remember that once land has been made Waqf it cannot be de-waqfed or transformed into land of any other status.

Q. A worker was hired to transport some goods. Along the way some goods were stolen. Can the owner hold him liable and deduct from his wages/fees?

A. Only if the transporter / carrier was negligent may the owner of the stolen / lost goods hold him liable. The goods in the custody of the transporter is Amaanat. He cannot be held liable for any loss of the goods if he was not negligent.

Q. The company pays me commission of 1% of the total sale. I have agreed with the company if someone (call him the referee) refers me a client who buys the company's products I can give the referee commission of 0.5%. This 0.5 % I can claim from the company to pay the referee. Thus the company pays me 1.5% for a referral sale and I

then pay the 0.5% to the referee. Please comment. Is this arrangement permissible?

A. Payment for a mere referral is not permissible. Neither is tangible commodity nor valid work / services given in exchange for the money, hence this type of payment is not permissible. A referral is an act of *Ihsaan (favour)*, the reward of which is in the Akhirat.

You may ask the company to pay you any sum for your services. But you may not make an arrangement with others to pay them a fee for referrals.

Q. A large sum was fixed for the Mehr. The arrangement was to pay cash. After the Nikah, the bridegroom refuses to pay. He says that he will pay when he can afford. What is the right of the bride in this case?

A. If the bridegroom refuses to pay the Mehr, the bride has the right of refusing to live with him until he pays.

Q. After Fajr and Asr, to which direction should the Imaam turn?

A. After Fajr and Asr Fardh Salaat, the Imaam should turn to the right or the left or face the musallis.

Q. A company that auctions its vehicles has a representative who bids in order to increase the prices of the vehicle. Is this permissible?

A. The type of bidding to increase the price is old hat. It was known in the time of the Sahaabah. The Shariah strictly forbids bidding if the intention is not to buy. If the intention is only to boost the price, it is forbidden and haraam. There is no scope for this type of deception. Rasulullah (Sallallahu alayhi wasallam) said: *"He who deceives, is not of us."*

Q. When my friend visits me, we perform Salaat in jamaat at home. Can my sister join the jamaat? She will stand at the back.

A. Your Sister must perform Salaat alone in another room. It is not permissible for her to be in the same room where the ghair mahram is.

Q. I have been told that one

FORKED TONGUE VAGUENESS

Q. I find most Ulama are vague when responding to questions. The answers do not clarify the issues. Due to such vagueness, laymen find much scope for committing sins. Also, the teachings of the Deen are watered down by the vagueness of the responses. Is this proper? Please comment.

A. The 'vagueness' of the answers of the molvis/muftis is due to their forked-tongues which they employ to promote their nafsaniyat and baatil. Some are complete supporters of baatil while others are fence-sitters who do not want to annoy donors. But all are promoters of baatil and concealers of the Haqq. That is why they speak dubiously. In the words of the Qur'aan Majeed: *"They*

are neither here nor there. They vacillate between this (with doubt and uncertainty between truth and falsehood)."

In fact the vagueness is understood to mean "perfect permissibility" and that there is nothing wrong with indulgence in the act.

With dubious statements of this nature, the molvis create the evil condition of *Istikhfaaf* in the minds of laymen. The ahkaam, are viewed with insignificance and regarded unimportant because of the dubious 'hikmah' (misplaced and stupid 'wisdom').

The forked-tongue answers of most muftis of this era are nafsani motivation. Since they themselves indulge in such practices or they do not want to annoy donors, they issue dubious and vague fatwas.

should not stand or walk under trees after Maghrib because of the presence of jinns on the trees. Is this correct?

A. It is not a teaching of the Shariah that one may not walk under trees after Maghrib. Jinn are all over the place, not only on trees. Jinn are in desolate places. If someone had an encounter with a jinn under a tree, it does not follow that there is a jinn on or under every tree just as it is not necessary for a jinn to be in every house because in some houses jinn were found. After Maghrib there is a preponderance of evil forces – shayaa-teen, evil jinn and perhaps other ghoulish creations of Allah Ta'ala. Therefore the Hadith orders us, especially children and even domesticated animals, to be indoors during this time. But this is the 'best' time for fussaaq and fujjaar for indulgence in filth and immorality (fisq and fujoor), and satanic merrymaking.

Q. Nowadays vehicles are fitted with cameras for seeing the rear instead of rear-view mirrors. Is it permissible to look at the pictures of people depicted on these screens?

A. Generally there is no need

for the camera contraption in vehicles for seeing the rear. However, if the only way of seeing the rear is via the camera pictures, then this will be permissible due to the real need.

Q. A wealthy man who has more than sufficient wealth wishes to invest in another business. However, the investment requires that he submits his photograph with the application form. Will it be permissible?

A. For unnecessary expansion and ramification in the dunya merely to earn extra money, committing a haraam act is not permissible. There is no need whatsoever for the person mentioned in your question to invest in another business if he has to commit a Shar'i violation. It is not permissible for him to invest if the investment is reliant of him committing a sin, and that too a major sin.

Q. Is an all-women's whatsapp chat-group permissible? The discussions pertain to Deeni matters.

A. Even the all-women's whatsapp groups are haraam. All of these whatsapp groups are haraam groups. They are entrapped in shaitaan's snare.

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Shaitaan appears to them in deeni guise and leads them to Jahannam with 'deeni' talk.

Q. A Christian woman embraced Islam. Her husband refuses to accept Islam. Is their marriage still valid?

A. The marriage is no longer valid. Living with the Christian 'husband' after she had embraced Islam, is living in zina.

Q. A tenant constructed built-in cupboards in the hired house. The landlord granted permission on condition that the cupboards should remain when the tenant vacates the premises. Is this agreement valid?

A. The built-in cupboards installed by the tenant always belong to the tenant. When he vacates the premises, he has all the right to remove the cupboards. However, any damage to the walls has to be repaired by the tenant.

Q. Even if one does a correspondence course, exams have to be written in a hall where there will be females in the mix. Will it then not be permissible to do the correspondence course to acquire a degree?

A. Most certainly it will be haraam to pursue secular studies even by correspondence if it involves contravention of the Shariah. Pursuing the correspondence course is permissible, but being in the hall with women is haraam. This is the test for our Imaan. The dunya is the abode of trials.

Q. What is the criterion for knowing that an Aalim is of the Haqq? How should one recognize such an Aalim?

A. The criterion for recognizing an Aalim-e-Haqq is that he is a strict observer of the Shariah and Sunnah; he does not compromise with baatil. He does not have a forked-tongue. He does not halaalize pictures, carrion and riba. He does not condone intermingling of sexes. He does not appear on television, facebook and the like of satanic media. He is a man of Taqwa. He is constant in Amr Bil Ma'roof Nahy Anil Munkar.

Q. Are the two raka'ts Sun-

nats after the Jumuah fardh Muakkadah?

A. The two raka'ts after the Jumuah Fardh are Sunnatul Muakkadah.

Q. A man gifted all his assets – his house, furniture and whatever is in the house to his wife during his lifetime. Is the gift valid? What about the requirement of 'possession'? The husband continued living with his wife in the same house.

A. The wife in terms of the ruling of the Fuqaha is the custodian of her husband's assets. As such she has valid *qabdhah* (possession). Thus, when the husband makes a gift of his assets which are already in her possession, then her *qabdhah* will be valid. However, if the husband prevents her from using and disposing of the gifted assets, then her *qabdhah* will not be valid.

Q. Is it permissible to include a portion of the wudhu khana into the Musjid?

A. It is permissible to include a portion of the wudhu khana into the Musjid. It will then become part of the Musjid. Wudhu may then not be made in that portion.

Q. A person donated a land-made it Waqf – for a Madrasah. Now the trustees of the land want to build a Musjid, not a Madrasah. The donor therefore is demanding the return of the land. What is the Shariah's ruling in this dispute?

A. Waqf land cannot be alienated. Its Waqf status cannot be cancelled. If the Waaqif has valid reasons, he can reclaim trusteeship of the land without cancelling the Waqf status.

The land has to be used for the purpose for which the person had made it Waqf. If the Waaqif's intention was a Madrasah, then a Musjid cannot be built on the land.

Q. Is hemp oil permissible?

A. Hemp oil is plant oil. It is permissible to use it. It is not an intoxicant, hence it is permissible.

Q. I am a prisoner of many years sentence. From a bitter letter my wife wrote to me I

understood that she wanted divorce. I therefore wrote to her: "I am divorcing you." She wrote back saying that she never intended divorce. Many years have passed since this incident. What is the status of our marriage?

A. You wrote to your wife: "I am divorcing you." Regardless of the misunderstanding, this statement is ONE TALAAQ RAJI'. To be husband and wife again, only renewal of Nikah is necessary. Her Iddat has ended long ago, hence the Talaaq cannot be retracted. A new Nikah is necessary if both wish to reconcile.

Q. I received the below notification. Kindly advise if this is allowed and if we should use this offer.

"For any of you who would like duah or Ghatam to be recited for ur loved ones who hv passed on or for whatever reason. Contact JEQ on any Thursday morning before 8am and ask them to recite a Ghatam for and on behalf of whoever you want to. The contact is Sh. Shamiel. It is a ghafith school. You may share this information with anybody you wish. They start the Ghatam at 8.30am and is done by 12 Noon. Please make use of them insha Allah. Dua is powerful."

A. Do not become entrapped in the offer of the bogus sheikhs and cranks. They are making a mockery of the Qur'aan Shareef and Ibaadat with their bid'ah practices.

Q. If Salaat facilities are not available on the plane, what should one do at Salaat times?

A. If truly there are no facilities, then perform Salaat sitting in your seat. Bend the body for ruku and sajda. On landing, repeat the Salaat.

Q. For Aqeeqah and naming the child, how is the seventh day determined. Is it 7X24 hours from the time of the birth? If the child was born on Friday at 2 pm, when will be the 7th day?

A. The seventh day for Aqeeqah purposes is always the day before, in this case it is Thursday. For Aqeeqah purposes, do not

THE SATANISM OF SOLOGAMY

Self-marriage or sologamy is marriage by a person to one-self. It is known as a commitment that values self-love, and self-compassion. Supporters of the practice argue that it leads to a happier life. It can also refer to a self-uniting marriage, that is a marriage without an officiant. Self-marriage is not the usual form of union between individuals, but a number of people have put it into practice, particularly women.

Q. If a Muslim believes in this type of 'marriage', does he remain a Muslim?

A. This type of pervert Satanist can never be a Muslim. He is a kaafir of the worst order.

count the hours. Just regard the day before to be the 7th day. If the child is born on a Wednesday at any time, the 7th day will be Tuesday. If born on a Monday, the 7th day will be Sunday.

Q. How many kinds and methods are there for the Thikr of Khatm-e-Khwaajgaan?

A. We are not aware of the types of khatame khwaajgaan. This is not in our Tareeqah. We do not practise it. In fact, nowadays, it has become bid'ah. The best form of Thikr is Tilaawat of the Qur'aan Majeed, and reciting *Laa ilaha il lallaah* whilst walking, sitting, working and in all conditions of life.

Q. Is Masjid insurance a necessity? It seems alien to think that Allah Ta'ala Na'ood-hoobillah, can't look after His own House.

A. Masjid insurance and all kinds of insurance are haraam. This is never a necessity. Shaitaan has indeed despoiled the brains of the molvis who believe that insuring a Masjid is necessary.

Q. Is shaking a non Muslim female's hand at a job interview or at a meeting necessary if she puts her hand out? People argue that it's the times

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THE TALABA, FISQ AND FUJOOR

Q. I am a student at a Darul Uloom. Many of us, although aware that the Madrasah does not allow cell phones, do have smart phones. The students view haraam programmes on their phones. The Madrasah recently raided the rooms and confiscated the phones. Now they said that the phones will be sold and the money used to pay the Madrasah's fees. However, the fees are not compulsory. If students do not pay, the fees are not regarded as a debt. Is it permissible for the Madrasah to keep the money?

A. It is not permissible for the Madrasah to take the money of the phones as payment for fees which are not compulsory. The Madrasah may not keep the money. The money has to be given to the students whose phones have been sold.

It should also be understood that the Madrasah authorities are fully entitled to raid the rooms of the Talaba. In fact, in the scenario prevailing nowadays, it is waajib to regularly raid the rooms and even expel the offenders.

The Talaba who keep phones should feel ashamed of themselves. They desire to become molvis, yet they indulge in the filth of pornography, etc. That is why there is such a glut of ulama-e-soo' nowadays. The minds of these evil talaba are contaminated with filth and immorality. That is why the molvis of today display their ugly snouts on television and believe videos and digital pictography to be halaal.

Such molvis who had ruined the purity of their hearts, filthied their eyes and brains with the fisq and fujoor of pornography, movies and the like

were never Students of the Deen. They are of the progeny of Iblees. It is indeed obnoxious for the Talaba to be affronted by the confiscation of the phone proceeds. They are quick to seek a fatwa on the issue of the money, but they are not at all concerned with the fisq and fujoor they indulge in whilst studying Qur'aan Tafseer and holding in their hands the noble Kutub such as Bukhaari, Tirmizi, Muslim, Hidaayah, etc., etc. Never ever is it possible for such fakes and frauds to acquire true Ilm of the Deen.

Ilm is a *Noor* from Allah which settles in the heart of the Taalib. If the heart of the student is impure – filthied with fisq and fujoor – never will that *Noor* settle in the filthy heart. *Ilm* is not textual knowledge. There are many kuffaar experts of

Arabic, experts of Hadith and experts of Fiqh. They have translated almost all the Kutub of the Fuqaha and Muhadditheen. They fluently read the texts, correctly translate into English and even surpass innumerable molvis in textual ability. But they remain kuffaar. That is because they are deprived of *Ilm* – the *Noor of Allah Ta'ala*.

Talaba who indulge in fisq, fujoor, sport and futility are also deprived of the *Noor of Ilm*.

Also, the managements of the Madaaris should hang their heads in shame for ruining the *akhlaaq* of the Talaba and destroying the *roohaaniyat* which Talaba should acquire from the Kutub. The Madaaris aid the shaitaani process of preparing ulama-e-soo' with the haraam sports fields they have established on Madrasah premises. They further have given the Talaba the idea

of *Taqwa* being an alien concept or that it is a concept for relegation into antiquity. Tomorrow on the Day of Qiyaamah the Madrasah authorities will be hauled into the Divine Court to answer for the destruction they have caused to Ilm-e-Deen, the Deen and the Talaba under their wings.

When Imaam Shaafi' (Rahmatullah alayh) complained to his Ustaad, Hadhrat Wakee' (Rahmatullah alayh) about his memory, the noble Ustaad responded: "*Ilm is a Noor from Allah, and this Noor is not awarded to a sinner.*" Therefore, O Talaba! Be alert and search deep into your hearts and souls to understand the villainy and *khiyaanat* you are committing. About such evil Talaba the Qur'aan Majeed says: "*Ruined are they in the dunya and in the Aakhirah. Verily, that is a great ruin.*"

THE CONSEQUENCES OF KUFR INTER-FAITH

THE ROAD TO JAHANNAM

The following letter from a Brother in the U.K. reveals the extent of shaitaani kufr interfaith movement has descended. Whilst 'muslim' agents of Iblees support the vile interfaith movement, the kuffaar missionaries have made inroads into the Musajjid with the active connivance of the rotten, munaafiq, murtad 'maulanas and sheikhs' who are embracing with open arms kufr propagation by the kuffaar priests right inside the Musjid. Now read about all the kufr the Brother writes about:

"In the name of interfaith dialogue, our Imaam Saheb turned the House of Allah into the House of Kufr. An internationally renowned Moulana who studied under one of the

greatest Ulama of our time, he invited a Christian delegation to our mosque in London.

The Christians distributed in the House of Allah leaflets in English and booklets in Somali. This literature – containing phrases such as Jesus is our Lord – was placed on the shelves on top of the Quraan. Astaghfirullah. The word of Allah was desecrated in the House of Allah in the presence of a Moulana in whose heart Allah had placed the Quran so that he would be among its custodians. As if this was not enough a representative of the Christian community was given an opportunity to address the mixed gathering of Muslims and Christians, men and women, boys and girls.

He said, in the House of Allah, that Jesus is our Lord, that Jesus is our

abba, our father, that Allah does not demonstrate love, that God loves us and he loves us so much that he came down in the form of Jesus and he died for our sins on the cross. I could not believe what I was hearing in the mosque but the speech of kufr upon kufr continued. He also said that the Quran is mixed up and the Quran is historical, unlike the bible. At one point he called on us to join him in reciting verses of the bible. Fortunately, none of us – the Muslim brothers, sisters and children who were present – joined in.

What I have written is just some of the kufr that the Christian representative engaged in. In fact he spoke kufr upon kufr for more than 20 minutes. He also said we should read the bible and we will learn that Jesus died on the cross for us, that Jesus is our salvation. He

also spoke of the gospel accounts and referred to Matthew, Paul and Isiah. All in all, a Christian sermon was given in the House of Allah. As church congregations drop, our Imaam, wittingly or unwittingly, gave him an opportunity to do his missionary work in the mosque.

After the Christian spoke, our Moulana stood up to give the rebuttal and to explain Islam. What disappointed me was that while the Christian stuck to the language of the bible (except when he told us that Jesus is our abba) our Imaam Saheb did not stick to the language of the Quraan Majid. He often referred to Allah as God, and spoke of Jesus, Moses and Noah, rather than of Hazrat Isa alaihis salaam, Hazrat Moosa alaihis salaam and Hazrat Nooh alaihis salaam. Finally, I told a few brothers and pious elders who

were present that we cannot allow such kufr to take place in the House of Allah. One brother told me that I must change, and that I must stop being militant. An elder said he could not understand what I was objecting to because the event did not take place within the mosque boundary. I told him that's being technical and it is irrelevant. In the final analysis, kufr upon kufr took place in an area that we regard on a day to day basis as being part of the mosque.

The Christian representative uttered his kufr on a musallah, in an area where farz salaah, sunnah salaah, nafil salaah and tilaawat of the Quraan is made five times a day. Sadly, the House of Allah was turned into an interfaith religious centre where the Bible was read

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SICKNESS – THE PRIMARY CAUSE

Allah is the Creator of sickness and of its cure.

(Hadith)

The First and Primary Cause of all things and occurrences is Allah Ta'ala. The intervening ways, means and media are the creations to which the effects are attributed. Sickness too is created by Allah Ta'ala.

For the vast majority of people, the sickness is a mild form of punishment (mild in relation to the punishment in the Aakhirat) for the numerous sins which are flagrantly, persistently and recklessly perpetrated. However, at the same time Allah Ta'ala creates

an intermediary to which the sickness is attributed. For example, when Allah Ta'ala wills to punish a person for his wanton acts of transgression, He induces in the sinner the desire to consume carrion, e.g. SANHA and MJC certified carrion and rotten filth, processed foods laced with a myriad of poisons, the poisonous soft drinks and the plethora of other junk so-called 'food' which people gluttonously devour. This person then eats thrice a day like a pig and becomes stagnated in a sedentary lifestyle of indolence and inactivity. Obesity becomes an outstanding feature, and in

this process he ruins his health.

His health collapses and he is further destroyed with the poisonous drugs prescribed by the western medical establishment. His health deteriorates from bad to worse with no prospects of improvement.

On the other hand, when a man realizes his evil life style, and repents before his health crumbles in, then this will be a sign of Allah's mercy on him.

During any illness, even if it is a headache, increase Istighfaar and the Kalimah. The slight sickness may be the prelude for Maut.

A JUMUAH BID'AH

In many Musaaajid there is an entrenched bid'ah practice of preventing musallis from performing Tahyatul Musjid and the Sunnatul Muakkadah Salaat before the Jumuah Khutbah. Priority is accorded to the bayaan/lecture. For the sake of accommodating the bayaan, the *major* sin of discarding the Sunnat Muakkadah Ibaadat is committed. This practice is a confirmed bid'ah for the following reasons:

- It totally eliminates Tahyatul Musjid.
- It interferes with the performance of the four raka'ts Sunnatul Muakkadah, either by constraining abstinence from performance or unnecessarily delaying it.
- Allowing a couple of minutes specifically set aside for the four raka'ts after the bayaan. In other words, a new

'mas'alah' is created, namely, the time for the four raka'ts is the specified five minutes after the bayaan.

- Most musallis have to rush with the four raka'ts to coincide with the khatib's mounting of the mimbar.
- In some Musaaajid it is specifically dictated that musallis should not perform any Salaat during the duration of the bayaan while in other Musjids, this same stipulation is understood even if not announced.

This new bid'ah is haraam. Musallis should ignore the bid'ah bayaan rule of the Musjid and engage in Tahyatul Musjid immediately on entering regardless of the bayaan. Thereafter, they should perform the four raka'ts Sunnatul Muakkadah. It is vital to understand that of prior and primary importance is the Salaat, not the bayaan.

RIZQ IS SEALED

Q. We are a cellphone store that belongs to a major service provider. They want us to sell insurance to customers for the devices we sell. We have refused. They are insisting that we should do it. They have given us two options

1]consultant sells it in store to the customer. We get commission on that. We can open a separate bank account and put the funds in there.

We can then give it to the poor

2]Customer is told about it. If he wants it he is given a method on his phone to do it on his own. There is no commission paid on this. Is any of these options permissible?

A. Both options are haraam. The first is the greater haraam. It is necessary to abstain from both options even if you have to abandon selling

the cellphones.

Remember that Rizq is from only Allah Ta'ala. Rizq is fixed. When a worldly opportunity has to be abandoned for the sake of Allah Ta'ala it is merely a trial to test our Imaan and to prepare us for Allah's Meeting. Repose full trust (tawakkul) on Allah's Promise. He has undertaken the responsibility of providing our Rizq. That is why the Auliya say: "Upon us is to worship Him as He has commanded us, and on

Him is to provide for us as He has promised us." Rasulullah (Sallallahu alayhi wasallam) said: *Rizq is sealed (fixed and will not fluctuate), and the avaricious one is deprived (of getting more).* Neither will rizq increase nor de-

crease. Its amount will remain fixed. Yes, barkat will increase if it is acquired in the halaal way, and along with it thawaab in the Aakhirat. But if it is acquired in a haraam manner, the barkat is eliminated and punishment awaits one.

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'separate' eating facilities. But in all other respects Purdah is not observed.

THE CONSEQUENCES OF KUFR INTER-FAITH

(Continued from page 6)

and taught.

Our Imaam said the next inter-faith session will be hosted by the Christians at their place. The Christian representative thanked him for allowing them to attend the sacred place of Islam and said he looked forward to hosting us. May Allah guide us all."

'GRADUATION' PARTIES

When the Fuqaha have prohibited even walimahs for females despite the walimah being Masnoon, then how can it ever be permissible for females to attend these bid'ah, wasteful, nafsani merry-making parties organized falsely in the name of the Deen?

The justification on the basis of the *amal* of Hadhrat Umar (Radhiyallahu anhu) is putrid and utterly fallacious. There is absolutely no justification in Hadhrat Umar's *amal* for the haraam, bid'ah, wasteful, nafsani parties of this age. There is no similarity

between Hadhrat Umar's *amal* and the *khuraafaat* (nonsense and stupidities) of which these merry-making parties constitute. Only morons proffer Hadhrat Umar's *amal* as an analogy for their parties and jalsahs.

There is absolutely not the remotest resemblance between the two widely different acts. What was Hadhrat Umar's *amal*? After he had made Hifz of Surah Baqarah, not of the Qur'aan Majeed, he made Sadqah of a camel. What resemblance is there between the merry-making functions and the Sadqah of a camel? If these pre-

tenders are so keen to follow this example of Hadhrat Umar (Radhiyallahu anhu), then they should make Sadqah of a camel or of a bull or of some sheep or of money, etc. to the poor. Why organize a party to feed affluent obese people who have no value for the luxury foods?

Hadhrat Umar (Radhiyallahu anhu) did not organize a function. There was no merry-making. Men and women did not come for a feast. Furthermore, his *amal* was when he completed Surah Baqarah. He did not repeat his *amal* after he

completed Hifz. No graduating ceremony was organized for him. Thus there is no basis for 'graduation ceremonies' when completing Hifz or the Molvi course.

His *amal* was not a general Sunnah for practical adoption by all and sundry. Not a single Sahaabi emulated Hadhrat Umar (radhiyallahu anhu) in his act of Sadqah when they had completed hifz of Surah Baqarah or of the whole Qur'aan Majeed. There were numerous Huffaaz among the Sahaabah and during the Khairul Quroon era. But no one forged a jal-

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MISUSE OF THE PRINCIPLE OF NECESSITY

“Would you please clarify whether any of the following situations constitutes necessity in Shari’ah as everyone in my family seems to “justify” breaking the Law of Allah on the basis that living in the West entails compromise in the following situations:”

Q. I understand that the Islamic position is that women must not emerge from their homes. How about mothers dropping the children to and from school as the husband is obliged to be at work for a certain number of hours? Would this come within the Shar’iee ambit of necessity?

A This is not within the scope of the principle of *Dhuroorat* (Necessity). It is haraam for the females to drive and do what the males have to do. Muslims have adopted western culture, hence such worldly needs which are not Shar’i needs are given priority over the commands of Allah Ta’ala. It is not the obligation of the woman to engage in duties which are the obligation of the man. Her domain is the home.

Q. How about men

working in an environment where there are females? People argue that in this respect that it’s not possible for everybody to do their own business or to find a job in an exclusively male environment.

The contrary argument to that is if a person has strong Imaan and Yaqeen in Allah, then if he takes the necessary steps, Allah will most certainly assist him.

Which is the correct argument?

A. Whilst the principle of necessity does not apply, however due to the abject Imaani deficiency of people, the impermissibility cannot be stringently propagated. The contrary argument is valid and the right course to adopt. Most people including the Ulama of today, lack the ability to understand the Shariah’s principle of “*Necessity legalizes prohibitions.*”

They therefore apply it to anything they believe is necessary.

Q. Males argue that modern day wives have to be taken on holidays at regular intervals, oth-

erwise they feel trapped in the home all the time. In some instances this has led to breakdown of marriages. In order to save a marriage, can a man take his wife on holiday to foreign countries, bearing in mind Nabi Sallallahu Alayhi Wasallam considered that the only viable tourism was striving in the Path of Allah?

A. Holidaying in foreign countries even for men is not permissible. To a greater degree is the impermissibility for women emphasized. Too many sins have to be committed when undertaking such holidays. There is absolutely no Shar’i necessity here for applying the principle of *Dhuroorat*. Husbands may take their wives for outings locally to such places where they will not be exposed, neither the women to males, nor vice versa. If a woman is prepared to break-up her home for the sake of haraam holidaying, let her go to the devil. Grant her Talaq and end the marriage with dignity. Sins never become permissible for the sake of gratifying the haraam whims of the

wife.

Q. Another argument is that in this day and age women should be permitted to attend segregated lectures and Islamic courses in the Masjid on the basis that the male folk of the house are too busy and redundant in terms of Islamic knowledge and spirituality. Is this a case of necessity?

A. The argument is absolutely baatil. They must remain at home. Their husbands should arrange for their ta’leem. Either he should teach them or some mahram male. Books nowadays are available abundantly. The Shariah may not be cast aside to satisfy every stupid argument. If they do not arrange for the requisite Ta’leem of the womenfolk, then both the men and women will be answerable to Allah Ta’ala on the Day of Qiyaamah. The women of today have no valid argument for claiming that the necessary amount of Deeni Knowledge is not available at home or within the precincts of the neighbourhood. The women and even 6 year old chil-

dren nowadays are extremely advanced in all the sciences of filth and immorality via the internet. Their claim for going to public lectures is satanically inspired.

Q. Is attendance at secular school a necessity where it is the law of the country, yet impressionable children’s Imaan is most definitely at stake?

A. If there is a real danger of the parents being arrested for not sending their children to secular school, then *Hijrat* (Migration) becomes Waajib. If for some reason this is not possible, and if being arrested by the kuffaar authorities is a real danger, and if home-schooling is not allowed, and there is no escape route then they may comply with the haraam law of the kuffaar. However, as long as the option of home-schooling is available, it will not be permissible to send the children to public schools, even to these so-called ‘Islamic’ schools. In fact, the lesser of the evils between kuffaar secular schools and these shaitaani ‘Islamic’ schools, is the former.

‘SEERAH JALSAHS’ – SHAITAANI LOGIC

Q. Is the following argument in favour of seerah jalsahs in Rabiul Awwal correct?

“There are two aspects to mawlid. One is discussing the various aspects of the life of Rasulullah (sallallahu alayhi wasallam) and the other is to specify a day, as ardent lovers of Rasulullah (sallallahu alayhi wasallam).

The second issue is specifying a month for example, Rabiul Awwal to highlight different aspects of the life of Rasulullah (sallallahu alayhi wasallam). In this era of retrogression, the Ummah is far away from

the sunnah and ignorant of the life of Rasulullah (sallallahu alayhi wasallam). The month of Rabiul Awwal is used to remind and highlight the different aspects of the life of Rasulullah (sallallahu alayhi wasallam) to inculcate in the people the value of the sunnah. If these education programmes are conducted purely as an opportunity to highlight the seerah and sunnah of Rasulullah (sallallahu alayhi wasallam) as people generally frequent the masjid in Rabiul Awwal with the anticipation of learning the seerah of Rasulullah (sallallahu alayhi wasallam), then it

is regarded as capitalising on an opportunity.

Such programs could be used to remove misconceptions around mawlid on condition there is nothing unislamic in these programs for example intermingling of sexes, photography, singing and music, etc. If one regards the mawlid on a particular day as compulsory or there are any unislamic activities in the mawlid then it will be impermissible.”

ANSWER

Shaitaan is a cunning teacher and expert in the production of Bid’ah which is his extremely potent weapon to ruin the Imaan of people. He pre-

sents arguments in deeni guise to entrap simpletons and to provide tools for the ulama-e-soo’ who are the fathers of Bid’ah. The aforementioned argument in favour of Rabiul Awwal ‘seerah’ jalsahs is satanic deception – *Talbeesul Iblees*.

The so-called ‘capitalising on opportunity’ is a shaitaani-inspired trick to introduce and entrench bid’ah. The argument is palpably baseless. If the molvi who propounds this moronic view is sincere, then he is extremely short-sighted. But generally these Rabiul Awwal molvis are not sincere. They introduce new acts of bid’ah in ‘deeni’ guise to bamboozle the unwary and igno-

rant. The ‘seerah’ jalsahs which these so-called deobandi molvies have innovated of recent are Bid’ah.

The underlying motive is to gain a following, to gain pocket-money, to gain donations for pet projects, to fulfil the dictates of the nafs by exhibiting riya, and similar other despicable motives of the nafs. These chaps clamour for public acclaim.

The argument which they proffer for the new ‘seerah jalsah’ bid’ah is an extremely subtle trap spun by Shaitaan. In general, even sincere and well-grounded Ulama are deceived and misled by such shaitaani subtleties.

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HADHRAT THANVI'S VIEWS – SOME ISHKAALS

(Ishkaal is a doubt/uncertainty)

A Brother with some *Ishkaals* pertaining to the Malfoothaat of Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh), poses the following queries

I have some queries regarding an article that was written by a Maulana of the UK. In the article, which I have attached to this email, he quotes miscellaneous Malfoozaat of Hadhrat Thanvi (Rahmatullah alayh). What we have read in these Malfoozaat seems very different to the version of Hadhrat Thanvi as we learnt about him.

I will give a summary of some of the things mentioned in the article which has caused some ishkhaal (uncertainty).

IJTIHAAD

Q. Hadhrat Thanvi said that the doors of ijtihaad are only closed with regards to matters of usool and not when it comes to matters of furoo'.

A. The Furoo' in the context refers to new developing issues, e.g.

blood donation, surrogacy, transplanting organs, machine-slaughtering, insurance and numerous other issues which always develop with the progress of time. On such issues on which the Fuqaha are silent, then obviously the well-grounded Ulama of the age will be constrained to acquire rulings on the basis of the Usool as well as similar Furoo' formulated by the Aimmah Mujtahideen of the Salafus Saaliheen era. Furoo' in the context does not refer to such Furoo' on which there is Ijmaa' of the Fuqaha of the Math-hab, e.g. Wudhu has four Faraaidh, a quarter of the head is Fardh for masah, Qur'baani is Waajib on every adult who has the means, and the thousands of other Furoo' pertaining to all acts of Ibaadat.

However, regarding such Furoo' on which there exists difference of opinion among our own Fuqaha and Aimmah Mujtahideen, there is scope for Ijtihaad, e.g. Is Isha' Salaat Fardh in an abnormal time zone region where there is no Isha'

time? According to some Fuqaha, there is no Isha' Salaat there. This is also Hadhrat Gangohi's view. However, according to other Fuqaha, Isha' remains Fardh even in such a region. In an ikhtilaaf of this nature, we shall apply our minds and issue a Fatwa which our hearts believe is the best, and in this particular case, we say that Isha' remains Fardh.

There are numerous Furoo' of this nature of Ikhtilaaf. Ijtihaad in them will be permissible. Nevertheless, even if there is some Ikhtilaaf, it remains incumbent to adopt the view of the Jamhoor-Fuqaha of the Math-hab, and to adopt Ihtiyaat. If there is no incumbent need, it will not be permissible to depart from the Mufta Bihi version of the Jamhoor Fuqaha of the Math-hab.

It should be well understood that there is no scope for latitude based on nafsaniyat. Flitting from Math-hab to Math-hab, and from one view to another for the sake of pleasing people, is haraam. Liberals and de-

viates do so at the peril of the destruction of their Imaan.

It has also been observed that some Akaabir have their own tafarrudaat –views in which they are solitary perpetrators in stark opposition of the Mufta Bihi version of the Jamhoor Fuqaha of their own Math-hab, e.g. Hadhrat Madani (Rahmatullah alayh) performing Tahajjud in Jamaat. Such tafarrudaat should be compulsorily buried, not advertised. There is no daleel in such a misaligned view of a senior. A tafarrud may not be tolerated. It is never a basis for diversion from the Math-hab's official Ruling.

ANOTHER MATH-HAB

Q. Hadhrat Thanvi said that when it comes to matters of mu'aamalaat, he will give a Fatwaa on another Madh-hab if it is a case of dhuroorat. He asked permission for this from Hadhrat Maulana Rashid Ahmad Gangohi. Permission was granted.

A. We are in agreement with this. We too adopt this for practical purposes when there is a Shar'i Dhuroorat. In fact this is a principle of our Math-hab. Thus, what Hadhrat Thanvi did was to act within the confines of the Math-hab by acting in terms of the principle which allows for such diversion from the Math-hab and incorporation into the Math-hab of a mas'alah from another Math-hab. The mas'alah of four years waiting period for a woman whose

husband has disappeared has been acquired from the Maaliki Math-hab. This procedure is entirely correct and within the confines of the Math-hab.

But this is subject to a valid Shar'i Dhuroorat. It is not based on whim and fancy to dance to the tune of an ignorant modernist public. Nowadays, just any whimsical need of morons is accepted by the maajin moron 'muftis' for issuing stupid and corrupt fatwas of jawaaz. This trifling with the Deen is fraught with calamitous consequences.

SURAH FAATIHAH

Q. Hadhrat Thanvi used to recite Soorah al-Faatihah behind the Imaam, but later on left off this practice. When he began doing it, he mentioned it to Maulana Rashid Ahmad Gangohi, but Hadhrat Gangohi maintained silence (didn't object to it). Later on when he left it off, he again mentioned this to Hadhrat Gangohi, and again Hadhrat Gangohi maintained silence.

A. This act of Hadhrat Thanvi (Rahmatullah alayh) was his tafarrud, which was erroneous, and must be set aside. He himself dithered on its validity, hence he later abandoned it. Hadhrat Gangohi's silence is not a determinant or a criterion for accepting tafarrudaat. On the contrary, Hadhrat's silence was a silent disapproval for the tafarrud of Hadhrat Thanvi. According to the Jamhoor Hanafi Fuqaha reciting Surah Fatihah behind the Imaam is HARAAM. Thus, Ha-

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CELLPHONES

Q. The view regarding women going to the masjid, masturaat jamaats, women driving, are CLEAR according to the Ulama-e-Haqq, that it is Haraam (not permissible). My query is: Does cellphones (smart phones) not fall in the same category as the above mentioned? I caught my niece who is only 10 years old, watching pornography on her mother's cellphone in the sitting room of the house. Also easy access to internet facebook is achieved via allowance of these gadgets of moral destruction. When clearly this is a means to zina and fitnah, why haven't the Ulama passed a fatwa

that these phones are not permissible. In my estimate, it is far worse than television.

A. You are quite right that the cellphone is worse than television. We have always stated that facebook and similar other social media are haraam. It is not permissible to make use of these media. However, whilst a blanket haraam fatwa is issued for television, this is not possible for cellphones. The difference is that the very existence of television is reliant on pictography of animate objects. Since this is haraam, there is no halaal option available for issuing a fatwa of permissibility for television.

On the other hand, a

cellphone, like all other instruments and devices, is an item of use. It has considerable beneficial uses, and in fact has become an essential means of communication in our age. Nevertheless, it is haraam to make cellphones available for children and for any person who misuses it. It is not permissible for parents to give their children cellphones. Madrasahs have banned cellphones for the students.

A cellphone is like a gun or a knife. If it is used for murder or haraam, it will be haraam for such a person. It is haraam for parents to have cellphones if they grant their children access. It is haraam for any adult as well, if he/she used it for haraam.

WHATSAPP CHAT GROUPS

All whatsapp chat groups are haraam even if it is a women's only group, and even if only Deeni issues are the subject matter. All of these whatsapp groups are fitnah ploys of shaitaan. He adorns the fitnah with 'deeni' hues to entrap people into his tentacles.

HADHRAT THANVI'S VIEWS – SOME ISHKAALS

(Continued from page 9)

Hadhrat Thanvi (Rahmatullah alayh) had erred in this respect, and his abandonment of the practice signifies his Ru-joo'.

Every good horse also slips. We follow the Haqq they present, not their errors. We are on solid grounds when we follow the Aimmah and Fuqaha of our Math-hab. There are numerous Rujoo-aat of Hadhrat Thanvi (Rahmatullah alayh). At one stage he was not aware of the fact that to fast only on 10th Muharram is Makrooh, and that another day should be added. There are many such errors even among the Fuqaha, hence the preponderance of two or three views on almost every mas'alah among the Shaafi' Fuqaha. They have too many qadeem and jadeed views on almost every mas'alah.

The senior who pulls to the side with his tafarrud is on delicate ground. Allah save him from such errors which become blurred to even illustrious personalities. The safest course is to remain firm on the version of the Jamhoor. This is in fact Si-raatul Mustaqeem whilst

the tafarrud is deviation. Never shall anyone be questioned on the Day of Qiyaamah for having resolutely adhered to the Jamhoor's fatwa. But there is the very real possibility of the Muta-farrid Buzrug having to stand in the Divine Court to account for his tafarrud, especially if he had no imperative need for his departure from the Straight Road of the Math-hab.

IBN TAIMIYYAH

Q. Hadhrat Thanvi praised Imaam ibn Taymiyyah and Imaam ibn al-Qayyim, saying they were 'Aarifeen, and he referred to Imaam ibn Taymiyyah with the title of Allaamah.

A. In India there was at that time a great dearth of the kutub of Ibn Taimiyyah and Ibn Qayyim, hence most of our Akaabir of that era were unaware of the views of Ibn Taimiyyah. They were therefore justified to speak highly of Ibn Taimiyyah on the basis of the paucity of their awareness of his deviation. If you read some of our own publication of 40 years ago, you will find praise for Ibn Taimiyyah. That was due to our ignorance of his views.

It was years lat-

er when Hadhrat Husain Ahmad Madani (Rahmatullah alayh) came from Madinah to teach Hadith in Deoband, that he began to apprise our Ulama of the reality of Ibn Taimiyyah. We are under no obligation to follow Hadhrat Thanvi's view on this issue – a view based on insufficient information.

Such 'taqleed' is in fact jumood (fossilization of the brains) which is condemned by the Fuqaha.

Consider the example of stock market shares. Since our Akaabir were unaware of the true meaning of this concept, and since it was erroneously explained to them by some traders and by the one who posed the question, they understood that it was a valid shirkat, hence they issued their fatwa of permissibility. However, those who are aware of this concept, understand its *hurmat* to be clearer than the sun's light at midday. Now making 'taqleed' of such an error of the Akaabir is *satanic jumood* (intellectual fossilization).

THE TURBAN

Q. Once, after performing Tawaaf, someone asked him why he does not wear the turban, so Hadhrat Thanvi asked him, "Is it fardh or waajib?" The man replied that it is Sunnah. He then asked, "Is it an emphasised Sunnah or mustahabb?"

A. Wearing the turban is Mustahab. This is the Fiqhi category of the Turban. Our Akaabir generally do not don Amaamah. However, they are not in denial of the Sunnah status of the Turban. When a Mustahab is elevated to the status of Wujoob, then in terms of the Shar'i principle, the Mustahab shall be set aside to avoid resemblance with the Ahl-e-

Bid'ah. The Qabar Pujaari (Grave-Worshipping) sect believe that wearing the turban, especially for Jumuah is Waajib. In our day too, the Tablighis entertain such a belief. They in fact scorn and despise those Ulama such as Hadhrat Thanvi, who do not wear Amaamah. On account of such ghulu' it is our understanding that our Akaabir had abstained from Amaamah. The Tablighis profess taqleed to Mufti Mahmoodul Hasan (Rahmatullah alayh). They should check Hadhrat's Fataawa Mahmoodiyyah for the status of the Amaamah.

It must also be remembered that whilst even a Mustahab act is of great importance and significance, the one who does not meticulously observe it may not be despised, scorned or castigated. Ghulu' is the disease of the juhala.

Hadhrat Thanvi had also mentioned that his head would feel hot with an amaamah. Furthermore, those who place so much emphasis on the Amaamah, do not place any emphasis whatsoever on wearing the lungi which was the permanent garb of Rasulullah (Sallallahu alayhi wasallam) and of all the Ambiya (Alayhimus salaam). Why this discrepancy in attitude? Is the lungi not Sunnah? Undoubtedly, it is. However, it is of the Mustahab category.

Q. Hadhrat Thanvi said that closing the eyes in Salaah is against the Sunnah but permissible without karaahah.

A. We differ with Hadhrat Thanvi on this issue. If it is Sunnah to perform Salaat with open eyes, then it will most certainly be Makrooh Tahrimi to perform Salaat with closed eyes without valid reason.

Adopting closed eyes as a permanent practice is not permissible because it is in violation of the Sunnah. It is not permissible to abandon a Sunnah without valid reason.

An Aalim mureed of Haaji Imdaadullah (Rahmatullah alayh), narrated that once he had performed two raka'ts Nafl with deep concentration and considerable care. During the night, in a dream, his Salaat was shown to him as a damsel of Jannat of stunning beauty. When he looked carefully at her, he observed that she was blind. Haaji Imdaadullah spontaneously informed him that she was blind because he had performed the Salaat with closed eyes.

THE SUNNAH

Q. A Salafi once requested to take bay't with Haji Imdadullah on condition he remains a Salafi. Hadhrat agreed. Hadhrat was later on informed that this person (Salafi) has left off loud Aameen and raising the hands. Hadhrat asked him if this is the case, and he said yes. Hadhrat said to him, "If your view and research has changed then I shall not prevent you because not saying Aameen loudly and not raising the hands is also Sunnah. However, if you have abandoned because of your relation with me, and you regard your past practice as Sunnah, then I shall not take the responsibility of abandoning a Sunnah on myself."

A. We too will adopt the method of Haji Imdaadullah if we are placed in a similar situation. A Shaafi may not abandon what he believes to be Sunnah merely for the sake of his Hanafi sheikh. A lackadaisical attitude towards the Math-hab's practices is to trifle with the Deen. It is haraam to abandon a practice one

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'SEERAH JALSAHS' – SHAITAANI LOGIC

(Continued from page 8)

Even a great Aalim such as Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) was initially misled by this shaitaani subtlety. It required a Giant of Uloom, a Muhaqqiqi Mudaqqiq Aalim of the calibre of Hadhrat Maulana Rashid Ahmad Gangohi (Rahmatullah alayh) to unravel this shaitaani plot and to convince Hadhrat Thanvi of his error of giving seerah bayaans in Rabiyyul Awwal.

In lengthy correspondences between these two

illustrious Akaabir Ulama, Hadhrat Thanvi finally understood his error and retracted his former stance, and abandoned Rabiyyul Awwal participation. In effect Hadhrat Gangohi had pointed out to Hadhrat Thanvi that his argument in justification was 'nonsense'. It was 'nonsense' of the *zukhruful qawl* type which shaitaan whispers to his league of agents. And, sometimes the sincere Ulama are also entrapped. Only Allah Ta'ala can save us from such subtle evil snares of Iblees.

HADHRAT THANVI'S VIEWS – SOME ISHKAALS

(Continued from page 10)

believes to be Sunnah merely to appease one's sheikh or ustaadh. The muqallid has no daleel for abandoning what his Math-hab teaches to be Sunnah.

TAQLEED

Q. When some Ghayr Muqallideen would request to take bay't with Hadhrat Thanvi, he would ask them their opinion on Taqleed. If they said that Taqleed is permissible but not necessary, he would accept them as his Mureeds.

A. The purpose of Bay't is Islaah of the Nafs. If a ghair muqallid becomes bay't to a Muqallid Shaikh, then Insha-Allah, he will see the light and abandon his adamant taqleed. Anyhow, accepting ghair muqallideen as mureeds was Hadhrat Thanvi's method. It is not a method which can be imposed on another Shaikh who refuses to initiate ghair muqallideen as mureeds. This is not a Shar'i ikhtilaaf. It is a personal issue.

BARAELVIS

Q. Hadhrat Thanvi once defended the Barelvis and the Salafis. One Barelvi remarked that, "Who says Ashraf Ali is from the Deobandis? De-

obandis just attribute him to them for the sake of it. He is from our group."

A. On which issue did Hadhrat Thanvi defend the Barelwis? He has written copiously against the bid'aat of the Barelwis. Defending a Barelwi on any specific issue would have been on an issue which was not in conflict with the Shariah. Again, the Mashaaikh have their own different ways of tarbiyat. While their methods will be respected if not in conflict with the Shariah, there is no imperative need to adopt anyone's method. Thus, some of the methods of Islaah of Hadhrat Masihullah (Rahmatullah alayh) were in complete contrast to the methods of his Shaikh, Hadhrat Thanvi (Rahmatullah alayh). Methodology is largely formed in terms of personal disposition (tabiyat).

RIGIDITY

Q. Hadhrat Thanvi said: "Some extreme people are so rigid in following their Imaams that they openly reject non-conflicted Saheeh Hadiths because of their Imaam's statement. May Allaah protect us from such rigidity. It appears from the actions of such

people that they regard Imaam Abu Haneefah as maqsood bidh-dhaat. Now, if someone declares this as Shirk in Nubuwwat, what is his mistake?"

A. We are in agreement with Hadhrat Thanvi's comments. Ghulu' is haraam. If, for example, Imaam Abu Hanifah's view is in conflict with the Hadith, then it will be ghulu' to doggedly adhere to it. But of absolute importance on this issue is that we are not in position to decide if Imaam Abu Hanifah's view has to be set aside. This decision is made for us by the illustrious Fuqaha who were Mujtahids in their own right. Thus, we set aside Imaam Abu Hanifah's view of the abrogation of Aqeeqah, not because we found it to be against the Hadith, but because all of the Hanafi Fuqaha have set his view aside.

We set aside Imaam Abu Hanifah's view of the 6 Shawwaal fasts being bid'ah on the basis of what our own Fuqaha, the Students of Imaam Abu Hanifah, had ruled. We do not put ourselves against Imaam A'zam (Rahmatullah alayh) on the basis of our absolutely deficient and weak re-

search. It would be shaitaniyat if we have to adopt such a route of contumacy.

Another example, is Imaam Abu Hanifah's view on alcohol which almost all of these modern day stupid muftis adopt despite the fact that for the past almost 14 centuries the Fatwa of the Jamhoor Fuqaha and of all the Fuqaha of the other Math-hab is on the view of Imaam Muhammad (Rahmatullah alayh), which is the view of the prohibition of all forms of alcohol. And this is based on the Hadith. Now these maajin muftis of our present era come within the scope of Hadhrat Thanvi's criticism on this issue of ghulu'. Their nafs constrain them to accept the liberal view which is in conflict with the Fatwa of all Math-habs, not only the Hanafi Math-hab. They want to devour chocolates, sweets, processed junk food, harmful soft drinks, artificial juices, etc., hence they perpetrate ghulu' by abandoning what the Shariah has propounded for almost 14 centuries. And, for this nafsaniyat, they have no valid Shar'i daleel. There is no Dhuroorat for devouring poison, liquor and carrion.

BIGOTRY

Q. Hadhrat Thanvi said, "Nowadays this illness is widespread amongst the people of the truth that they compare the Madhaahib of the Mujtahids in such a way that it gives the impression that the other Madhaahib are invalid. For example, they will give preference to the Hanafi position on an issue in such a way that it gives the impression of the Shaafi'ee position being invalid....In differed upon issues, one should not regard one side as definitively right and the other side as definitively wrong, because sometimes the reality is disclosed at the time of death."

A. We are in full agreement with what Hadhrat Thanvi said on bigoted preference to one's Math-hab. However, that attitude applied to his time in India and perhaps elsewhere. It does not apply to us. We show utmost respect to all Four Math-habs, and we propagate that followers must strictly follow their respective Math-habs and not be like chameleons such as the MJC sheikhs and even the pseudo deobandi molvis of today. They do not know whether they are moving forward or backwards. They are the muqallids of their nafs, not of the Deen.

'GRADUATION' PARTIES

(Continued from page 7)

sah on the basis of Hadhrat Umar's amal. But in this belated era in close proximity to Qiyaamah, shaitaan has adorned merrymaking parties with an outer 'deeni' veneer to entrap people into his snare.

The factor of *Iltizaam* (compulsion) by itself renders these jalsahs impermissible. The merrymaking 'graduating' parties in emulation of the practices of kuffaar educational institutions, are

regarded as compulsory. It is almost unthinkable for a Madrasah to refrain from organizing a graduating jalsah. The gatherings organized by families to 'honour' and advertise their children are recent developments. Only ujub, riya and takabbur are the motivation for these functions of *israaf*.

The Qur'aan Majeed was the subject of Hifz from the time of Rasulullah (Sallallahu alayhi wasallam). Ulama existed from the age of the Sahaabah. But never

did they indulge in these frivolities in which Muslims today wallow whilst the Ummah at large is suffering in grinding poverty and jahaalat. Those who lack genuine feeling and concern for the suffering Ummah of Rasulullah (Sallallahu alayhi wasallam) are so insensitive as to indulge in merrymaking, frivolity and massive waste. This is a deplorable satanic feature in all our educational and deeni institutions. Even the so-called khaanqahs which are sup-

posed to impart lessons of austerity, simplicity and humility are entangled in this satanic mess of *israaf* and *nafsaniyat*.

The consumption of carrion and haraam processed foods has blighted the intelligence and stunted, in fact, obliterated roohaaniyat from the hearts of Muslims. That is why they are totally oblivious of the Hadith: "The Muslimoon are like a single man. If the eye pains, the entire body is distressed. If the head pains, the entire body is distressed."

The hearts have be-

come harder than rock. That is why Muslims are so impervious regarding the suffering of the Ummah whilst they are in the forefront of shaitaani waste on themselves. They come within the purview of the Qur'aanic Aayat:

"Then your hearts became hard as stones or even harder, for verily from even rocks gush forth rivers, and even rocks split and water flows therefrom. And, verily, some stones roll (from heights) out of fear for Allah. Allah is not unaware of what you are doing."

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 5)

we live in, and if we don't, it will create a bad impression of Islam?

A. Shaking the hand of a female, even if she is a Muslim, at a job interview or even when being interviewed by a female is not permissible. The argument of necessity is baatil. It is not permissible to attend such an interview. Almost every belief and tenet of Islam is ridiculed and rejected by the kuffaar. To appease the stupidities of the western kuffaar, it is never permissible to violate the Shariah. On this convoluted idea, the Islamic belief of Tauheed, Risaalat, the practices of Salaat, Hajj, etc. will all have to be abandoned to bootlick the kuffaar. The effect of appeasing the kuffaar is abandonment of Islam.

Q. My family argue that it is necessary to vote in elections to prevent a more evil leader coming in to power and harassing the Muslims?

A. If it is possible for a government favourable to Muslims coming to power by Muslim votes, especially in an evil country such as UK, then it will be permissible and necessary to vote for that party. This becomes a 'necessity' due to the gross deficiency of Imaan and the corrupt state of the Muslim community. If the Muslim community is truly Islamic, then there will be no need for this stratagem. Allah Ta'ala is a Sufficient Protector. But since Muslims have made the kuffaar their leaders, Allah Ta'ala has made them our rulers.

Q. My family and even Ulama say that it's permissible to

perform congregational Salah at work or even individually and there is no sin because in the west we are contracted to work certain number of hours per week?

A. If there is a nearby Musjid, then Jamaat Salaat must be performed in the Musjid. But because of Imaani deficiency, this is not upheld. People are not prepared for little trials. While the Salaat will be valid, it is a violation of the Shariah, to abstain from the nearby Musjid because of employment and business. All Shar'i violations are sins.

Q. Many Muslims argue that we live in an age where the cost of living and bills are high. Therefore it is necessary for both husband and wife to work. Would this fall within the ambit of need?

A. This argument is absolutely fallacious. It is haraam for the wife to leave the home precincts to earn. Due to the wasteful kuffaar lifestyle, women also crave to work. There is no necessity here. Spending should be within the bounds of income. Extra money is required for waste, luxury and haraam expenditure.

Q. My family argues that it's impossible to find toys for toddlers which do not have pictures. Hence they buy toys for their children which have animate pictures on the basis of necessity. They then perform Salah in that house. It is my understanding that the angels do not enter such a house. It is also my understanding that though it is very difficult to find toys for children which do not have ani-

mate objects on them, it is not impossible. Would the purchasing of toys or books for children containing animate objects fall within the ambit of Shar'i necessity?

A. Only morons will understand this silly requirement to come within the scope of the principle of *Necessity*. If toys without pictures are not available, then toys should not be bought. It is haraam. Vermiculated brains see this as a necessity. Purchasing such toys/books will never fall within the ambit of Shar'i Necessity.

Q. What is 'necessity' in terms of the Shariah? Please explain the concept of necessity in Islam as everybody seems to have their own definition, which they apply to each of the scenarios above and many more?

A. Briefly the principle of *Dhuroorat* applies to situations of real hardship. Life, limb and health are threatened. Arrest and being jailed is a valid threat. Starvation is valid for the principle. Dire sickness and the like are valid for invoking the principle. The many little trials we are confronted with in our life of today are not within the scope of *Necessity*. These are part of worldly life and are trials imposed on us by Allah Ta'ala to test our Imaan.

The Qur'aan Majeed states: *"Most certainly, We shall try you with something of fear, hunger, reduction (loss) of wealth, (loss) of life and fruits (agricultural products). Give glad tidings to the Saabireen."*

Q. Please comment on the claims made by certain bodies that intermingling of sexes is

permissible. What is the Shariah's view on this issue?

A. There is no scope for mixing between men and women. If one is cast into such a situation, one has to incumbently endeavour to avoid the opposite sex, and not freely engage with them. At airports and offices where one has to go due to necessity, intermingling becomes unavoidable. Recite Istighfaar, lower the gaze and try your utmost to avoid the opposite sex.

The Mujlisul Ulama has published a detailed article on intermingling of the sexes in refutation of a moron zindeeq in the UK. The article appears on the website. The world is full of jaahils, moron zindeeqs and munaafiqeen masquerading as Muslims, hence the deluge of kufr and baatil being circulated in the name of Islam. All of these trash characters who seek to undermine the fourteen century Shariah of Islam are the agents of Iblees.

Q. Is it permissible to be a member of the Automobile Association to gain the benefit of being towed in the event of a breakdown on the highway?

A. It is not permissible to be a member of the AA. The monthly fee renders the deal an insurance contract.

Q. Should a woman in her state of menses perform Sajdah Tilaawat if she hears someone reciting the aayat? Should she make the Sajdah the same time or after she has become paak (pure)?

A. The Sajdah aayat is not incumbent for a woman in her haidh. Even after her period has ended, making the Sajdah is not incumbent on her. Just as Salaat is waived, so too is the Sajdah.

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"We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)

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"He who imports grain will be (abundantly) provided for by Allah. He who hoards grain is accursed." (Hadith)

THE SATANISM OF THE BOGUS "DEOBANDIS"

THE TRUE WAAJIB concept of Taqleed of the Sahaabah and Aimmah-e-Mujtahideen is frowned on, criticized and ridiculed by not only modernists and deviant salafis, but also certain Ulama linked to Deoband.

In this era a satanic revolution of intellectual disfiguration has disorientated the products who are associated with that noble and illustrious Fraternity known as the Ulama of Deoband. The institutions of these noble Luminaries of Islam – the Daarul Uloom – have suffered a terrible and a lamentable fate of moral and spiritual evisceration which has spawned the intellectual disori-

entation which the molvi products of this age display.

Roohaaniyat (Spiritual-ism) has been totally smothered and obliterated from our once great Madaaris. *Islaah of the Nafs* (moral reformation) has become a subject on which 99% of the Asaatizah and Students frown and even mock. *Baatil Ta'weel* (baseless, weird and satanic interpretation) is employed to undermine the golden precepts, principles and policies of the illustrious Akaabireen who founded and developed these great Deeni Institutions to the pinnacle of intellectual, moral and spiritual glory and success with their sincerity and devotion.

TAQLEED

The cornerstone of all the Institutions related to the original Ulama of Deoband was the sacred concept of *Taqleed*. This concept embraced *Taqleed* of the Rasool, of the Sahaabah and of the Aimmah-e-Mujtahideen in the primary stage. This noble Taqleed coalesced into the *Taqleed* of the immediate Akaabireen who were *all* outstanding Stars of the Sunnah whose knowledge and practice rested on the bedrock of the primary Taqleed.

Suddenly there has developed a devilish school of 'taqleed' within the ranks of those associated with these illustrious Madaaris which are

the legacies of our Akaabireen.

But these *Roohaani* legacies have been plundered, mutilated and buffeted beyond recognition. While an ostensible loose attachment is professed with the true Ulama of Deoband, the products emerging nowadays from the portals of these Madaaris have a resemblance with Deoband in only one respect – in outward appearance. We can proclaim without fear of contradiction that even this loose attachment – the kurtah and the beard – will soon be relegated to the realms of oblivion. The very same satanic revolution which has disfigured sacred and august institu-

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WHEN BID'AH AND CUSTOMS BECOME INGRAINED

Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) said: "Some customs become so entrenched that even great Ulama and Sulaha despite their abundance of Taqwa and Tahaarat, remain unaware of these customs. They adopt laxity in this regard. This is due to their good opinion (of people). They are not aware of the motives and beliefs of the masses.

They remain unaware of the corruption which will develop in the wake of these customs in the future. Since these issues are extremely subtle, their gaze is unable to discern the future dangers of these customs. The detection of these corruptions hidden in these customary practices is the special sphere of activity of only such a person whom Allah Ta'ala has created for the specific purpose of eliminating this corruption (stemming from the bid'ah practices)."

Sometimes even senior Ulama of impeccable Taqwa and Knowledge become oblivious

of the unsavoury and even haraam customs in which they are enmeshed. However, when their attention is drawn to their misdeed, they swiftly repent and reform.

ERRORS OF THE SENIORS

Hadhrat Thaanvi (rahmatullah alayh) illustrated this claim with several episodes of truly great Ulama who were among our Akaabireen. One great Buzrug who was even a Muhaddith condoned and participated in a certain act of Bid'ah. Only after Hadhrat Maulana Ismaeel Shaheed (rahmatullah alayh) had admonished him, did he realize his error. The son (a minor) of one senior Mufti who was also a Buzrug, was allowed to wear gold/silver bangles. Surprisingly the Mufti Sahib was oblivious of the prohibition of gold and silver for even minor boys. Hadhrat Sayyid Ahmad Baraailwi (rahmatullah alayh) admonished and reminded him that

the bangles were haraam. Furthermore, right inside the Mufti Sahib's home, the womenfolk practised a bid'ah custom in which the Mufti Sahib would also participate. Hadhrat Sayyid Ahmad told him: 'This is shirk.'

A companion who was present, very much annoyed and upset, rebuked the Mufti: "Hadhrat, only Sayyid Saheb is speaking. You are silent. You should say something. Why have you acquired knowledge? It appears as if you are bereft of all knowledge." This senior Mufti Sahib was an Aalim of the Haqq. A Man of the Haqq does not take umbrage when he is admonished for his defects and errors. The Mufti Sahib responded: "Brother, truly speaking my analogy is like that of a box which is filled with precious stones. However, the box has no understanding of its contents. It does not appreciate the value of the precious stones. Only a jeweller understands this. I have ac-

quired knowledge, but Sayyid Sahib has understood it while I have not. Sayyid Sahib is like the jeweller, and I am the box."

DALEEL?

From these examples, it should be clear that the personal acts of even great Ulama and Auliya, if in conflict with the Shari'ah, may not be cited as *daleel* (proof) for any act. This is a common malady among the learned men of this era. When they are bereft of Shar'i arguments or when they are unable to substantiate their practices of ignorance, they quickly refer to some actions of certain senior Ulama to justify their errors. This attitude is dangerous. It is worse than the error committed by the senior Ulama. They had unintentionally committed the errors, but which they quickly abandoned when admonished by another Aalim of Haqq. The pernicious exercise of justifying one's acts of deviation by citing the errors of senior Ulama as substantiation, is a clear sign of *dhalaal* (deviation).

Questions and Answers

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Q. My uncle who died was survived by his wife, 2 sisters, three daughters and one son. How should his estate be distributed?

A. The heirs of the deceased in terms of the Shariah are his wife and three daughters and son. The sisters do not inherit in this case. If his parents or any one of his parents were not alive, then all the assets in his estate will be distributed as follows: The share of his wife is one-eighth (12.5%). The balance must be divided into five equal shares. The son will receive two shares, and each daughter one share.

Q. In his Will, a man stipulated that his estate should be for his brothers, sisters, nephews and nieces. He did not specify any amounts. When he died, he had 3 brothers, 2 sisters, 2 paternal nephews, 2 paternal nieces, 1 maternal nephew and 3 maternal nieces. He was not married and no parents were alive. How should his estate be distributed according to the Shariah?

A. The heirs of the deceased are only his brothers and sisters who were alive at the time of his death.

The nephews and nieces who were alive at the time of his demise are not heirs, but they are entitled to the wasiyyat (bequest) made by the deceased. In view of the fact that the deceased had not specified any amount for the nephews and nieces, it is left to the heirs to decide on an amount which should not exceed one third the value of the estate.

Whatever amount the heirs decide on, should be divided into 8 equal shares since the total number of nephews and nieces is 8. Each one of the nephews and nieces shall be given one share. The rule of a male receiving double will not apply in this case.

After paying the wasiyyat to the nephews and nieces, the balance must be divided into eight shares. Each brother will receive two of these shares, and each sister one share.

Q. What is the status of a family making Dua in congrega-

tion?

A. Occasionally the family (i.e. father, mother and children) may make an impromptu congregational dua. They may not invite outsiders or other relatives specifically to attend the dua.

Q. Is it compulsory for women to make ghusl every Friday?

A. It is Sunnat, not compulsory to make ghusl on Fridays. This applies to both males and females.

Q. What is the status of assisting beggars who have taken up begging as a profession?

A. If it is ascertained that the 'beggar' is not in need and that begging has become his profession, then he should not be given anything. However, if one has no certitude, then give him/her some food or a small sum, e.g. one rand.

Q. Is it permissible to wear coats made from coyote fur?

A. Rasulullah (Sallallahu alayhi wasallam) forbade sitting on the skins of wild animals even if the skins are halaal and purified. The effect of wild animals remains in the skins and will adversely affect a person spiritually. Thus, to a greater extent should one abstain from garments made from the skins/fur of wild animals. Also, the fur and skins of wild animals are obtained by extremely cruel methods. Cruelty is inherent in kufr.

Q. I purchased some video lectures on the subject of medicine. These are copyrighted. Is it permissible for me to sell these videos?

A. Firstly, videos are haraam, hence buying, selling and viewing videos are haraam. The prohibition is not on account of copyright. The concept of copyrights/patent rights and the like is not recognized by the Shariah. Any book, etc., may be reproduced and sold regardless of copyright.

Q. A molvi is offering a prize for choosing and naming the best contemporary personality. He says that such a competition is within the "parameters of Islam". He draws an analogy from award

DASTAARBANDI

Q. What is the origin of the dastaarbandi (turbaning of Madrasah graduates) ceremony?

A. We are not aware of the origin of *dastaarbandi*. We only know that the Akaabir used to observe it. We believe that whatever utility it initially had no longer applies today. It should be discontinued. Nowadays only riya, takabbur and israaf are the essential ingredi-

ents of this ceremony. A great harm of the *dastaarbandi* ceremony in our time is the turbaning of morons who are hoisted on the community as 'ulama'. That is why there is such a preponderance of 'ulama-e-soo' in our midst. In fact, these chaps can be better described by calling them morons of soo', for they are extremely deficient in academic knowledge.

made by Rasulullah (Sallallahu alayhi wasallam) to Sahaabah on the battlefield.

A. It is within the parameters of the shaitaniyat of Iblees. The stupid concept of riya and takabbur is in emulation of the kuffaar. Rasulullah (Sallallahu alayhi wasallam) said that the time will come when Muslims will follow the Yahood and Nasaara into the "lizard's hole".

There is no resemblance between this kaafir concept and the type of awards made by Rasulullah (Sallallahu alayhi wasallam). Only a moron will conclude that this kuffaar idea is "within the parameters of Islam". He lacks understanding of Islam.

Q. Is it permissible for a Muslim to hug and embrace a non-Muslim?

A. It is not permissible for a Muslim to hug and embrace a non-Muslim. Such acts are the acquittals of the NNB jamiat and MJC zindeeqs. They hug and embrace kuffaar priests, atheists and enemies of Allah Azza Wa Jal.

Q. The management committee of an Islamic school does not allow parents to complain directly to the Ameer or the Shura. They stipulate following their protocol. Is it permissible to deny parents to speak directly with the Ameer?

A. It is perfectly permissible for any person to have a direct communication with the Ameer or his Shura committee. Hadhrat Umar (Radhiyallahu anhu) was the ruler of the Islamic Empire

which stretched from the shores of the Atlantic in the west to the boundaries of China in the east, yet, any beggar in the street could go up to him and speak directly with this great Emperor of Islam. So just who is this puny ameer of a puny organization that cannot have a direct link with any parent? They should dump their western protocol in the trash can.

Q. How should qadha of Salaat be made at home when it was missed on a journey?

A. Qasr (two raka'ts) of Fardh should be made. Witr has to be performed in full.

Q. Is Zakaat payable on 9 ct gold and platinum?

A. Zakaat is not payable on 9ct gold nor on platinum. Zakaat is payable on 12ct and more. Zakaat will be payable on these items only if they are stock-in-trade.

Q. A wife does not allow her husband to kiss her because he eats Rainbow chickens. Is she justified?

A. Yes, the wife may refuse to kiss her husband who eats carrion chickens. In fact, she may even deny him conjugal rights as long as he consumes carrion and haraam. How is it possible for a pious woman to kiss the filthy mouth of a man who devours rot and najaasat? However, if she cooks the carrion for him, then she has no valid grounds for refusing because in that case she is on par with him in his evil.

Q. My wife is almost 20 years younger than me. May I use black dye for my beard and

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hair?

A. It is a major sin to dye the beard or hair black. It is permissible to dye it red. Black is totally forbidden.

Q. Is it permissible to use deodorant sprays?

A. Any spray which contains alcohol is not permissible. We are not aware of any sprays without alcohol. Use itr (alcohol free perfume).

Q. Is it permissible for the wife to wear lady's T-shirts at home?

A. Any dress which resembles male dress may not be worn by a woman even if she is alone in the house. 'Ladies' t-shirts is almost the same as men's t-shirts.

Q. Is it permissible to go on a holiday tour to visit Masjidul Aqsa within the limits of the Shariah?

A. On tours it is not possible to observe the limits of the Shariah. The holiday tours of today are haraam, even for visiting Masjidul Aqsa.

Q. A man who lacks sufficient finances wants a non-mahram relative to bring his family from overseas. Is this permissible?

A. It is absolutely haraam for the man's family to travel with a non-mahram. The man will just have to wait until he has saved up sufficient funds to go fetch his family.

Q. The baby died after two days. Should Aqeeqah be made?

A. There is no Aqeeqah for the infant who dies before seven days.

Q. My father married a woman who has sons. Must we his daughters observe purdah for them?

A. Purdah for you and your sisters is Waajib for the sons of your father's wife.

Q. Is it permissible to write 786 for Bismillaah? Is it permissible to write it in the transliteration form?

A. 786 may be written for Bismillah the transliterated form is also permissible.

Q. How should a newly converted person perform Salaat when he is unable to recite

the Surahs, Tashahhud, etc.?

A. The convert will be able to say at least: 'Allaahu Akbar' and 'Subhaanallaah'. He should recite Takbeer Tahrimah, the Takbeer to change postures, and in every posture recite: Subhaanallaah, a few times, at least thrice. But it remains Waajib for him to learn as quick as possible.

Q. I have sufficient funds for Hajj. My husband has many commitments and will not be going with me. However, my brother who is a very Deeni person has agreed to be my accompanying mahram, but my husband says that he does not consent to me going with my brother. I can go only with him when he is ready. What am I supposed to do?

A. If you have sufficient funds for the journey and you have a mahram then it is Fardh to go for Hajj immediately, that is, in 2018. Your husband has no right of preventing you from performing your Fardh Hajj. It is not permissible to obey him on this issue.

Q. Is it permissible to exchange bitcoins and verticoins like we exchange dollars for rands, for example?

A. Bitcoin and verticoins are not currency. At least at this stage it is not currency neither according to the Shariah nor according to kuffaar law. It is not *maal* (tangible commodity), hence trading in it is not permissible. These are shaitaani schemes.

Q. Currently whilst extensive renovations are being effected to Masjidul Haraam, only those performing Umrah are allowed to perform Tawaaf in the Mataaf area on the ground floor. Those not performing Umrah are prohibited from making Tawaaf in the Mataaf. They have to make Tawaaf on the upper floors. The guards are able to distinguish people by their Ihraam garb. Only those with Ihraam are allowed in the Mataaf for Tawaaf. Will it be permissible to deceive the guards by donning Ihraam just for making Tawaaf?

A. It is not permissible to deceive the authorities by donning

Ihraam for the purpose of making Tawaaf in the Mataaf area. They should go to the upper floors for Tawaaf. They have a valid reason for this rule.

Q. Is allowed for us to sell our products on Amazon and Ebay. Amazon and Ebay are 2 online marketplaces through which people can list and sell their products. The 2 issues which are directing me to ask the question are the following:

- Other people sell also Haraam items on these marketplaces (e.g. TV sets, alcohol, etc...)

- Many times advertisements promoting some products contain images of animate objects which are displayed on these websites. These 2 issues in question are not related at all to me and my products selling and I have no control over them. In these circumstances, will it be permissible for me to sell my products on these 2 online marketplaces i.e. Amazon and Ebay?

A. It is not permissible to utilize these haraam media to sell your products.

Q. A Maulana says that if the pants are below the ankles, it should not be folded up when performing Salaat. To do so is Makrooh he says.

A. The 'maulana' who says that the trousers should be left below the ankles during Salaat is a jaahil bid'ati. It is haraam at all times to have the trousers on or below the ankles, and in Salaat the hurmat is aggravated.

Q. A man fasted 60 days kaffarah for having broken a Ramadhan fast without valid reason. However, one of the days during the Kaffarah days was Eid. He fasted on Eid as well. Is his Kaffarah valid?

A. The man's 60 day Kaffarah is not valid. Fasting on Eid is haraam. He has to repeat the 60 day Kaffarah.

Q. Are kefir and kombucha halaal?

A. Kefir and kombucha are haraam.

Q. Is it permissible to use cannabis oil for medical treatment? It is derived from the marijuana plant

FAMILY IJTIMA

Q. A family ijtimā is being organized. About 250 family members will be present. There will be strict separation for men and women. A Mufti will also give bayaans. Is it permissible to attend? If I do not attend, will I not be breaking family ties?

A. In this case it is Waajib for you to 'break' family ties. In fact, the one who refrains from participating in this haraam ijtimā, will not be breaking family ties. Abstention from haraam is not synonymous with breaking family ties. Those who are annoyed with him will be guilty of breaking family ties. Maintenance of family ties does not demand participation in haraam.

The family ijtimā is pure nafsaniyat and shaitaniyat. With a 'deeni' bait the nafs and shaitaan dupe people to plunge into the cauldron of haraam. If your intelligence is not impaired, and if your Imaan is not damaged, then your heart will issue the correct fatwa because Rasulullah (Sallallahu alayhi wasallam) said: "Seek a fatwa from your heart."

A. It is permissible to use cannabis oil. The marijuana plant is a halaal plant. All plants are halaal. It is like grapes or any other grain/vegetable plants from which liquor is made. Misuse of the plants is haraam. The plant and the oil are taahir and halaal.

Q. Is it permissible to invest in crypto-currency such as bitcoin?

A. Investing in crypto-currency – bitcoin and the like – is not permissible.

Q. If the vomit of a baby falls on to the clothes, will the clothes be napaak?

A. The vomit of a baby is naapaak (impure). The clothes become napaak.

Q. Is it true that according to the Hadith baby's should not be given honey as it is poisonous for them?

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A. There is no such Hadith. The claim is absolutely false.

Q. Neighbours send Christmas food to us. Is it permissible to eat the food if it is halaal?

A. It is not permissible to eat the Christmas food.

Q. I asked a darul ifta about the Hadith of the "silence of a dumb devil". They say that this is a fabricated hadith. Please comment.

A. Our brief comment is: The 'darul ifta' consists of crank molvis and paper 'mujtahids'. They are too stupid and wallow in nafsaniyat. These juhala do not know what they read in the kutub. The illustrious Fuqaha have cited the Hadith as a *Mus-tadal* in the Kutub of Fiqh. The citation by the Fuqaha is the strongest daleel for the authenticity of the Hadith. Insha-Allah, when time permits and if Allah Ta'ala bestows the tau-feeq, the jahaalat of the *maajin* muftis shall be tackled.

Q. The doctors decided to remove the ventilator from my father. He was gasping for breath. He subsequently died. What is the ruling of the Shariah regarding removal of the ventilator?

A. If at the time of removing the ventilator he was gasping for breath, then it was haraam to remove it. If the removal of the ventilator led to him gasping, then the doctor had committed murder.

Q. I saw in the cemetery a man wearing jeans and T-shirt smoking. At the graveside of his relative. Is it permissible to smoke inside the cemetery?

A. Once when Hadhrat Hasan Basri (Rahmatullah alayh) saw a man eating bread in a Qabrustaan, he commented that the man was a 'munaafiq'. The chap with the jeans smoking at the graveside cannot be a Muslim although he may have been born in a Muslim home. His appallingly evil conduct testifies to his kufr. It is haraam to smoke even outside the cemetery or anywhere else.

Q. A woman feel overwhelmed with the suffering of the Palestinians at the hands

of the Israeli Jews, questioned Allah's justice and wisdom. What is the state of her Imaan?

A. To question Allah Ta'ala is kufr. The woman lost her Imaan asking this question which is kufr. Allah Ta'ala does as He wills. No one can question Him, and no one can understand His Wisdom. We do not know. We have to only accept that whatever Allah Ta'ala decrees is correct. His wisdom is unfathomable for us.

Q. Is it permissible for a Muslim man to wear a nose-ring? Here in the U.S.A., they are beginning to wear such rings.

A. It is not permissible for even a Muslim female to wear a nose ring. It is absolutely ridiculous and satanic for a Muslim male to wear such an ugly kuffaar item on his nose. The curse of Allah settles on such a man.

Q. My husband had an illicit affair and a child has been born. What is the relationship between him and the child according to the Shariah?

A. According to the Shariah, a man has no rights over his illegitimate child. He is not recognized as the legal father by Islam. Neither has the child any rights over him nor does he have any rights over the child.

Q. Since i have been following your site, with Allah's help I have tried to leave commercially made foods and drinks. But when it comes to chickens and other foods, I cannot help myself. My father is a molana and says we cannot completely cut out everything. The chickens and all meat is slaughtered at home, but again, comes the question of whether the sick chickens are halaal. A lot of times, it has come to a point where I try to explain but I feel he is a molana and my father as well. I fear that I will also leave such foods for few days and go back to the way I was.

A. Should you revert to your old haraam style it will indicate lack of sincerity and Allah's anger for you, hence you have been deprived of *Istiqamat* (steadfastness). Remember that

THE EVIL OF DELAYING THE JANAAZAH

A person posed the following question to Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh):

Question: A man passed away on a Friday after Fajr Namaaz. Should he be buried before Jumuah Salaat or afterwards? If the Janaazah is delayed until after Jumuah there will be numerous persons participating in the Janaazah Namaaz.

Answer: He should be buried as soon as possible. The burial should not be delayed to after Jumuah. They delay the burial because they are unaware of the mas'alah. The

poor souls are unaware of the fact that there are severe warnings for delaying the burial.

Question: I have heard that when a person dies on a Friday, the Angels do not take a reckoning from him until Qiyaamah.

Answer: This is correct according to the Hadith. But do remember that this is due to the *fadhieelat* (virtue / significance) of the Day of Jumuah. Burying before or after Jumuah Salaat has no bearing on it.

when a person makes an effort to practise the Deen, then opposition and criticism are logical consequences. What you are confronted with is a pinprick trial. Regardless of your father being a Maulana, Islam requires you to be firm in abstaining from all these haraam and mushtabah foods, especially the chickens and meat products.

As far as the chickens are concerned, the commercially prepared non-meat foods are better, much better, than the carrion chickens. Even if these broiler/incubated/plastic chickens are 100% halaal slaughtered, then too abstain eating these diseased products. They cause serious diseases in the long term, even cancer.

Q. A drink which is 100% alcohol free has the 'Castle' label on it. Is it permissible to consume this drink?

A. The very word, 'Castle' on the label renders the drink impermissible even if it is alcohol free just as the words, SANHA. MJC, etc. appearing on the labels of chickens and meats render these products haraam.

Q. A musalli misses three raka'ts of Jamaat Salaat. How should he perform the three raka'ts?

A. If the musalli obtained only one raka't, he should perform the missed three raka'ts as follows: After the Imaam's Salaam, he will rise and perform one raka't in which he will recite Thana, Ta-awwuz, Tasmi-

yah and Qiraa't. After Sajdah, he will sit and recite Tashahhud. Thereafter he will rise and perform one raka'at in which he will recite Surah Faatihah and a Surah. He will not sit in Tashahhud after this raka't. After performing the last raka't in which he will recite only Surah Faatihah, he will sit and complete the Salaat as usual.

Q. Our baby is being kept in an incubator since birth. We have not been able to bath the baby and shave the hair on the 7th day. If we shave the hair now, we shall still not be able to bath the baby. What should be done?

A. Even if you are unable to give the baby a bath immediately, do shave the hair. When able, then the bath should be given.

Q. How should a chair be placed in the saff? Should the hind legs be in line with the musallis or the front legs?

A. The rear legs of the chair have to be in line with the feet of musallis, not the front legs.

Q. Is it permissible to submit one's photograph for the purpose of writing an exam set by a company. This is for getting a job?

A. For the purpose of writing secular exams it is not permissible to commit a kabeerah or even a sagheerah sin. The picture is haraam. This is a trial for a Muslim who has to choose between the dunya and the Deen.

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Q. Will it be permissible to take a scan of one's driving licence picture and submit it to the company?

A. A scan of one's driving licence is commission of a sin. Only if this is required for governmental issues, will it be permissible, not merely for getting a job.

Q. Is it permissible to work in a room full of mannequins?

A. It is haraam to be in such a room. Working in a room full of visible shayaateen is not permissible.

Q. Is Sajdah Tilaawat permissible after Fajr Salaat, before sunrise?

A. Sajdah Tilaawat after Fajr Salaat until just before sunrise is permissible.

Q. A father took permission from his daughter to have her Nikah performed, but there were no witnesses to listen to the daughter giving consent. Then with the father's permission the Nikah was performed in the Musjid. Is the Nikah valid?

A. The Nikah is valid even if there were no witnesses to the girl's consent. The father's presence at the Nikah ceremony sufficed. The validity of the Nikah is not dependent on witnesses at the time of obtaining the girl's consent.

Q. What is the position of a Muslim who participates in a Christmas party?

A. The one who participates in the Christmas party should renew his Imaan and his Nikah if he has a wife.

Q. What is the Shar'i status of using a western high toilet?

A. If circumstances do not compel the use of this ugly kuffaar system, then it will not be permissible. The use of western high toilets is not permissible. Only if one has a valid reason, e.g. unable to sit due to sickness, may such a filthy device be used. Or if one is in such a place where the only toilet available is a western high pan.

Q. After the Nikah, the newly weds had a private talk for just a couple of minutes. Thereafter was the walimah. Is this walimah valid?

A. Yes, the Walimah in the case mentioned by you is valid.

Q. What is the status of a stepmother?

A. The stepmother is in the very same position as the real/natural mother. The children have to obey and respect her in the same way as they would for their own mother. There is no difference.

Q. My son has completed Hifz. May I invite family and friends for a feast?

A. The feasting function for the completion of Hifz is bid'ah. It is not permissible. Distribution of sinhi is also bid'ah. There is no basis for these customs in the Sunnah. Give the money to poor Muslims and you will be rewarded much, Insha-Allah.

Q. A non-Muslim court has issued a decree of divorce. Is this valid in terms of the Shariah? A Mufti says that it is one Talaq Baa-in?

A. The mufti is a jaahil. A decree of divorce issued by a non-Muslim court or by even a Muslim secular court is not valid in the Shariah.

Q. Is it permissible to recite Surah Yaaseen 41 times during a calamity, sickness, for Isaal-e-Thawaab, etc.?

A. It is permissible to recite Surah Yaaseen 41 times for Isaal-e-Thawaab, etc. But it is not permissible to recite in congregation and to invite people to a gathering for this recitation. Recite alone at home. Any portion of the Qur'aan Majeed may be recited for Isaal-e-Thawaab. The customs in vogue pertaining to reciting Surah Yaaseen are bid'ah.

Q. I have two wives. To what extent is equality Waajib in expenses? If for example, the phone of the one wife needs repair and I have it repaired, do I have to provide the same amount to the other wife as well?

A. Yes, you have to. Equality of monetary expenses and gifts is incumbent for the wives. It is binding to give the same amounts to both wives. Even if the one wife does not require it, the cash has to be given to her. In your example, the amount

NAFL HAJJ AND UMRAH?

Q. I recently read the article of nafl Umrah and Hajj. For many years i have the yearning of going for Umrah, and seeing Allah's House and to visit my Beloved Nabee (Sallallahu alayhi wasallam). Can one go accompanied with a mehram and also with the family?

A. We understand from your question that the purpose of your desire is to gain thawaab. If our understanding is correct, then we apprise you of simple ways of gaining the Thawaab of Hajj and Umrah without undertaking a journey. Our Beloved Nabi (Sallallahu alayhi wasallam) informed us that if one looks with affection at the faces of one's parents, it is the equivalent of the reward of one Hajj. Therefore, if you look 10 times a day with affection at the faces of your parents, you gain the Thawaab of

ten Hajj.

The thawaab of Ishraaq Salaat is a Maqbool Hajj and Umrah. Thus, if your intention is Allah's Pleasure, then gain the thawaab of Hajj and Umrah at home. If Hajj is not Fardh, then in this age it is not permissible to go even with a mahram. You will be embroiled in sin from the time you depart until the time you return within the precincts of your home. Abstention from sin is infinitely superior than Nafl ibaadat. Hadhrat Antaaki (Rahmatullah alayh) said: *"Abstention from one sin, even if it is a sa-gheerah sin, is better than a thousand raka'ts Nafl Salaat, freeing a thousand slaves, and participating in a thousand Ji-haad campaigns."*

Now examine your intention and make your choice. It is not permissible to go even with a mahram.

spent on repairing the phone of the one wife has to be given in cash or kind to the other wife.

Q. Is vanilla essence halaal?

A. Vanilla essence generally obtainable in the shops is not halaal.

Q. Is it permissible for Muslim doctors and nurses to work in a hospital?

A. It is permissible to work as a doctor and as a nurse. However, a female nurse is not allowed to attend to males, and a male doctor has to attend to only male patients. But in an emergency it will be permissible to attend to the opposite sex, but not as a normal practice. Since this condition of the Shariah cannot be fulfilled at hospitals, employment there will not be permissible.

Q. A Muslim man operates a modelling agency. He lures Muslim girls to become models at his modelling premises. What is the Shariah's punishment for a man who lures girls for this type of immoral work?

A. Every Muslim is aware of the punishment of Jahannam for immorality. That is besides the

punishment in the grave and other calamities which befall such immoral fussaag and fu-jjaar. However, it is necessary to understand that the faajir who operates the zina agency attracts only prostitutes. The faasiq/faajir who operates the modelling agency is the lesser shaitaan. The greater evils are the prostitutes who model at his brothel.

He does not 'lure' the prostitutes. Prostitutes are in search of brothels. Using the term 'lure' in the context creates the false impression of innocent purdah nasheen girls being lured by deception to participate in zina activities. The word 'lure' will be correct in the context of the Tabligh Jamaat and the molvis who lure females to the Musjids and other venues for so-called deeni functions. Under deeni guise these entities lure innocent purdah nasheen females into the public. Knowingly or unknowingly they operate as the agents of Iblees to lure and ensnare females for destroying their hayaa and ruining their Imaan. On the other hand, the

(Turn to page 12)

THE NECKTIE – SYMBOL OF SHIRK

AND A MUFTI'S BAATIL FATWA

Q. A Mufti says that it is permissible to wear a tie in a place where both Muslims and non-Muslims are wearing it, and that it will not be permissible in a place where only the kuffaar wear it. Is this right? Please comment in detail. The fatwa seems very confusing.

A. It is very confusing because it is a forked tongue fatwa of a fence-sitting mufti. Zina, liquor and riba will be haraam in all places whether in a place only kuffaar indulge in these acts of abomination or whether both Muslims and non-Muslims perpetrate these acts of immorality. The mufti has grievously erred.

Instead of bringing Muslims closer to Allah Ta'ala by emphasizing the incumbency of Sunnah attire, and the abomination of kuffaar dress style, the mufti renders the Ummah and Islam the great disservice of widening the gulf between Muslims and their Creator.

Rasulullah (Sallallahu alayhi wasallam) said that the one who emulates a people is one of them. One enters the fold of the kuffaar by emulating their useless and superfluous styles. On the other hand, one becomes Allah's beloved by emulating the Sulaha/Auliya even if one is not among them. A Buzrug said: "I love the Sulaha although I am not one of them. Perhaps by virtue of this love, Allah will reform

me."

The function of a mufti is not to indulge in mental gymnastics and create unnecessary and futile latitude in the ahkaam thereby weakening further the extremely deficient bond which Muslims of this era have with the Deen and with Allah Ta'ala. The obligation of the mufti is to draw Muslims closer to Allah Ta'ala and to cultivate in them a realization of Maut, the Qabr and Qiyaamah. These goals can never be achieved by encouraging Muslims to adopt the ways, styles and customs of the kuffaar.

It should be understood that kuffaar attitudes accompany kuffaar styles and customs. The one who will wear a tie, will think and behave like a kaafir. There is takabbur and riya in the kuffaar tie whilst there is tawaadhu (humility) in the simple dress style of the Ambiya (Alayhimus salaam), adoption of which is Waajib for Muslims. The mufti should confine technicalities to his Madrasah students during academic discussion, and emphasize to his pupils that the objective of technicalities which appear to provide leeway is never to water down the ahkaam and to eliminate Taqwa. Cultivation of Taqwa is a Qur'aanic and a Sunnah imperative. Minus Taqwa a Muslim is a vagabond, and this is the category into which the molvis and muftis of this era have cast the Ummah with their flapdoodle and flotsam fallacious arguments which are nugatory

of the *Maqaasid* of the Deen.

Adoption of haraam by Muslims does not equate to halaal. Thus, if the crucifix loses its religious significance and both non-Muslims and Muslims wear chains with crosses around their necks, this practice of shirk is not transformed into permissibility. It will forever remain haraam for Muslims to wear crosses around their necks or keep it even concealed in their pockets.

This is the status of the kuffaar tie. It is the symbol of the cross – of the Christian deity hanging on the cross. This was the origin of the tie regardless of the religious significance being divested. E. Quraishi Sabri commenting on the origin of the necktie, said:

"Towards the end of the 19th Century, the Europeans omitted from dictionaries and Encyclopaedias the introductory phrase about the necktie being a symbol of the cross ... A glance of Encyclopaedias printed before 1898 will confirm this point."

In another report, it is said that the practice of the necktie started on the insistence of the Pope in the year 1790 and that by 1850 all Christian nations had accepted and implemented this order of the Pope.

Regardless of the tie no longer having religious significance, and regardless of the assumption that it never symbolized the cross, the fundamental fact is that it is a superfluous item of kuffaar dress

exhibiting stupidity, ujub (self-esteem), takabbur (pride) and riya (show). There is absolutely no goodness and no worldly benefit in wearing this moronic dress atrocity of the kuffaar. It is a glaring example of *Tashabbuh Bil Kuffaar* (emulating the kuffaar) which is haraam, and which even has the effect of kufr. Preferring any specific custom/practice of the kuffaar is also kufr.

Tashabbuh bin nisaa' (emulating females) is haraam for men. Men who imitate women in any manner are *mal-oon* (on whom settle the curse of Allah) according to the Hadith. Even if a man emulates the dress style of a Muslim woman, he will be *mal-oon*. Will the mufti condone Muslim men wearing abayas/burqahs? What if in a place most Muslim men begin wearing abayas because it has developed into a kuffaar fashion? And, this is not far-fetched. Men are nowadays even walking in public with female panties. Will it then be permissible for Muslim males to wear burqahs? Allah's *la'nat* is on such men who perpetrate *Tashabbuh bin nisaa'*. To a greater degree will the *la'nat* settle on Muslim men committing *Tashabbuh bil kuffaar*. After all, Muslim women have Imaan whilst the kuffaar are bereft of Imaan.

The attitude of halaalizing kuffaar dress styles and other superfluous and stupid practices on the basis of the dress style having gained popular

acceptance by both non-Muslims and Muslims is absolutely putrid and satanic. With the passage of time the entire Sunnah becomes eroded and even displaced for the adoption of kuffaar culture which brings along with it all the attitudes, thinking and concepts of the kuffaar. It is this creeping disease which has made praying in churches and standing in the ranks with kuffaar priests and pundits acceptable. That is why there are characters of the ilk of reverend Bham and MJC carrion halaalizing sheikhs who accept and participate in kuffaar acts of worship.

Will a Muslim with his kurtah on wear a tie? There is consensus of all and sundry, including the mufti who halaalizes the tie, that no Muslim wearing a kurtah will put on a tie while dressed in a kurtah. But if he is dressed in western attire or a suit, then without hesitation he will don the kuffaar tie? Why this difference? Why will he wear a tie with a western shirt, but not with a kurtah? There is no need to even answer this question.

Western dress comes with its effects and attitudes of kibr, ujub and riya. It is an acceptable dress for a man who wants to visit a casino, a brothel, a gambling den and any evil haunt. On the contrary, Islamic dress prevents a Muslim from frequenting these dens of Iblees. Wearing the kuffaar tie of shirk is haraam. The mufti has grievously erred in providing leeway for its adoption.

THE DAUGHTER OF IBLEES

Hadhrat Shaikh Abul Hasan Shazli (rahmatullah alayh) said:

"The world is the daughter of Iblees.

Whoever marries his daughter, Iblees begins to frequent his home. After consummating this marriage, the dunya's father, (Iblees) makes this person's house his permanent home."

KHULAH

KHULAH IS A mutual agreement between husband and wife whereby the wife buys her freedom in exchange for a payment she makes to her husband.

If a wife wishes to be set free from her husband, but he refuses to issue Talaaq, she can induce him to divorce her in exchange of a sum of money. If he accepts her offer, and the wife pays

the agreed sum, one Talaaq Baa-in which completely ends the Nikah comes into effect. This is called *Khulah*. *Khulah* cannot be unilaterally imposed on any of the spouses. It is a mutual agreement. Any one of spouses has the right to reject the proposition.

In some quarters there exists the misconception that *Khulah* is a right which the wife can impose on her husband. This idea is totally baseless.

THE IMPERATIVE IMPORTANCE OF THE SUNNAH

“If the people of a city (or town or village) abandon the Sunnah of the Miswaak, we shall wage war (Qitaal with the sword) against them just as we would wage war against the murtaddeen (those who have renounced Islam) so that people do not become audacious in abandoning the Ahkaam (laws and practices of Islam).”
(Abdullah Ibn Mubaarak – Rahmatullah alayh)

This observation more than adequately conveys Islam’s attitude towards those who abandon the Sunnah. The abhorrence of the Shariah is magnified regarding those scoundrels, in fact zindeeqs and murtadds, who scorn, despise and

mock any teaching of Islam even if it is among the *aadaab* which is a category less than *Mustahab*.

The attitude which most people who abandon the Sunnah teachings have, is *kufr*. In *Al-Muheet*, *Az-Zaheeriyah*, *Al-Walwaaljiah*, *At-Tajnees*, etc. it is mentioned:

“If the people of a town unite to abandon Witr, the Imaam (i.e. the Ruler) should punish them and imprison them. If they do not desist (from their abandonment), he should wage war against them.

If they abstain from fulfilling the Sunnah acts, the response of the Aim-mah of Bukhaara is that the Imaam should wage

war against them just as he would wage war against them for abandoning the Fardh ahkaam because it has been narrated from Abdullah Ibn Mubaarak: “If the people of a city (or town or village) abandon the Sunnah of the Miswaak, we shall wage war (Qitaal with the sword) against them just as we would wage war against the murtaddeen (those who have renounced Islam) so that people do not become audacious in abandoning the Ahkaam (laws and practices of Islam).”

In *Al-Umdah* it appears as follows: *“The people united to abandon the Athaan. The Imaam (Ruler) should punish*

them, and upon them abandoning the Sunnah, he should wage war against them. In Al-Khulaasah, it is further stated: ‘This (action of the Imaam) is when the people abandon the Sunnah in transgression although they accept it (the Sunnah) to be the Haqq. However, if they do not regard the Sunnah as the Haq, they will be declared kuffaar.’

These are merely a couple of narrations pertaining to the abandonment of the Sunnah. Such abandonment leads to even *kufr*. However, in our time in which *fisq* and *fujoor* predominate and even *molvis* justify abandonment of the Sunnah on the basis of bizarre *kufr* and *baatil* interpreta-

tions, the Deen has become a toy in the hands of all and sundry. The Deen has become a hobby to adopt and shun in terms of whims and fancy.

This is the age in which *kufr* predominates. About this age, Abdullah Ibn Amr (Radhiyallahu anhu) narrates:

“A time will dawn when people will assemble in their Musaajid and perform Salaat whilst not a single one of them will be a Mu’min.”

They will be *kuffaar* of the *zindeeq* category. They will interpret away the Shariah as was revealed by Allah Ta’ala, taught by Rasulullah (Sallallahu alayhi wasallam) and practised by the Sahaabah and the Salafus Saaliheen.

CHRISTMAS PARAPHERNALIA

A Brother wrote the following letter of Naseehat to a Muslim supermarket: Asalaamualaikum.

Just having purchased some items from your plastic shop, I was shocked to see your Muslim staff wearing 'Christmas' hats. Also in

one of your isles you have for sale 'happy hour' and glasses for 'tots'. Now these are all liquor related items.

By wearing the Christmas hats in effect you are 'emulating' the *kuffaar*. And the ruling of the Shariah is that when you em-

ulate the *kuffaar* you become part of them. Frightening don't you think?

Brother, you have a well established business. By attending to my concerns your sales will not be affected in any way. Hoping that you will heed my advice." On us is only to deliver. (End of letter)

OUR COMMENT

It is not permissible for Muslim traders to follow the *kuffaar* traders into the “lizard’s hole” of stupid emulation. It is *haraam* to adopt the superfluous, useless and stupid methods and customs of the *kuffaar*.

Rizq will not increase by emulating the *kuffaar*

nor will it decrease by abstention from such emulation.

Rasulullah (Sallallahu alayhi wasallam) said: ***“Rizq is sealed (pre-ordained and fixed) and the greedy one is deprived.”*** i.e. He will never acquire more than the stipulated fixed amount decreed by Allah Ta’ala.

RIZQ AND BANK INVESTING

An integral part of Imaan is the belief in the *Razzaqiyat* (Providence) of Allah Azza Wa Jal. That Allah Ta’ala is the Sole Raaziq and that our Rizq is predetermined and fixed. These are incumbent beliefs of the Mu’mineen. Anyone who entertains any doubts regarding these fundamental aspects of Imaan leaves the fold of Islam.

LIKE A SHADOW
Rasulullah (sallallahu alayhi wasallam) has informed us that Rizq follows us like our shadows accompany us, and that Maut arrives only after man has consumed his last pre-ordained morsel of food.

Allah Ta’ala states in the Qur’aan Majeed:

“Numerous are the animals which do not carry with them their rizq. It is Allah Who feeds them and you.”

The Mashaaikh say: *“On us is to worship Allah in the manner He has commanded us, and on Him is to feed us in the manner He has promised us.”*

NUSOOS

The Qur’aanic and Hadith *Nusoos* which guarantee man his sustenance on earth are numerous. There is no scope for a Mu’min doubting Allah’s and His Rasool’s words.

When the Mu’min understands and believes in Divine Providence and the Divine Promise to provide for us and sustain us in our earthly sojourn,

then there is absolutely no need for him to look beyond the confines of the Shariah for ways and means to collect his Rizq from Allah Ta’ala.

HARAAM

Among the *haraam* ways and means of acquiring rizq is investment with banks. The prohibition and filth of *riba*, wine and pork are known to every Muslim child. Yet we find in our day Ulama conjuring with fallacious methods of interpretation (*Ta’weel-e-Baatil*) to legalize these moral, spiritual and physical poisons and disease.

It does not matter under which Islamic sounding title and name a bank product is disguised and marketed, the fundamen-

tal basis of a bank’s operations is *riba* of which insurance is an inseparable constituent of all deals.

The ‘profit’ the bank pays on investments is an outer deceptive veneer. A bank is not a factory or a shop which yields true profit. It trades in pieces of paper—certificates, shares and the like. How is it possible for an institution of *riba* to pay pure profit in the Islamic sense?

As far as the depositor of funds in the bank is concerned, he is simply saving money. His investment account is just another savings account. He does not understand head or tail what is happening in the bank and what the bank does with the funds. There is no separation of funds in the bank. Every-

thing is calculation and reflections of figures on statements.

Muslims should not be hoodwinked by the ‘Islamic’ financial products offered by the *riba* banks. And, the so-called Islamic banks are included in the category of *riba* banks.

HALAAL

Allah Ta’ala commands us in the Qur’aan Shareef: *“O People! Eat from the earth what is halaal and tayyib, and do not follow in the footsteps of shaitaan. Verily, he is to you an avowed enemy. Verily, he (shaitaan) commands you with evil and immorality, and that you speak about Allah what you do not know.”*

Consumption of *halaal* induces obedience, gener-

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SUGAR IS POISON

TOXIC EFFECTS OF SUGAR

- ⇒ Speeds aging process
- ⇒ Suppresses immunity
- ⇒ Disturbs mineral balance
- ⇒ Raises cholesterol & triglycerides
- ⇒ Increased risk of Alzheimer's
- ⇒ Diabetes & hyperglycaemia
- ⇒ Tooth decay / periodontal disease
- ⇒ Weight gain & obesity
- ⇒ Candidiasis – yeast infections
- ⇒ Kidney disease
- ⇒ Hyperactivity
- ⇒ Depression & anxiety
- ⇒ Several types of cancer
- ⇒ Weakened eyesight
- ⇒ Osteoporosis
- ⇒ Coronary heart disease
- ⇒ Crohn's disease and ulcerative colitis
- ⇒ Asthma
- ⇒ Arthritis
- ⇒ Gallstones and kidney stones
- ⇒ Hormonal imbalances
- ⇒ Appendicitis
- ⇒ Multiple sclerosis exacerbation
- ⇒ Decreased growth hormone
- ⇒ Emphysema
- ⇒ Fatty liver
- ⇒ Constipation
- ⇒ Fluid retention
- ⇒ Headaches & migraines

Source: edibleharmony.com

HARAAM PAPERS DEFILING THE MASAAJID

A Musjid is figuratively described as the *House of Allah*. As such it incumbently deserves the highest degree of respect. It is an abode of sanctity and it will remain so even beyond Qiyaamah. According to the Hadith, the grounds on which all the Masaajid of the world are built will be incorporated into a single homologous whole and entered into Jannat.

Due to the lofty position and sanctity of the Musjid, many *ahkaam* (Divine Rules) are related to the *House of Allah*. One of these rules is the

Waajib (compulsory) observance of the sanctity and purity of the Musjid. The *purity* of the Musjid consists of two classes—physical purity and spiritual purity.

SPIRITUAL PURITY

The spiritual purity of the Musjid is defiled in several ways. One of these ways of defilement, which is the purpose of this *Naseehat*, is the proliferation of haraam advertising material and newspapers with haram pictures.

This disease is widespread. Most Musjids in

HONOUR THE ATHAAN

Rasulullah (sallallahu alayhi wasallam) ordered attentive ears for the Athaan. Muslims are expected to listen attentively to the Athaan and respond in like terms to the Muath-thin. Only when the Muath-thin proclaims: *Hayya alas Salaah, Hayya alal Falaah*, will the response be: *Walahoula wala quwwata illa billaah*.

EVERYONE

The command to listen and respond is directed to everyone, except to those who happen to be in the process of Salaat. Ustaadhs and lecturers are not excluded from this command. There is no evidence for the total abandonment of this command. Ustaadhs and those engaging in bayaans (Deeni lectures) have exempted them-

selves from this command without any valid basis.

When the Athaan begins, those engaged in Tilaawat of the Qur'aan, in teaching and lecturing, should terminate their personal acts of ibaadat and be at attention to fulfil the Masnoon command of Rasulullah (sallallahu alayhi wasallam).

MASNOON

Personal acts of piety and worship can be resumed at any time. But, there is no compensation for missing the Masnoon act of listening and responding to the Muath-thin. Personal opinion, whims and fancy should be set aside when these clash with Masnoon acts, the observance of which is incumbent.

the country allow haraam newspapers such as Al-Qalam, Muslim News, etc. to use the Musjid as a distribution point. These papers, are saturated with haraam flotsam. Kuffaar sports, pictures, haraam adverts (carrion, insurance, etc.) frivolous articles, and even Kufr beliefs which corrupt Imaan and Akhlaaq are the salient features of these papers.

The Musjid is being used to advertise the business interests of traders. This too constitutes a de-

filament of the sanctity of the Musjid. The Musjid may not be utilized for the promotion of the business interests of traders. Even Ramadhaan timetables which advertise business activities should not be permitted to be distributed from the Musjid.

DUTY

It is the duty of the Imaam, trustees and musallis of the Musjid to put a stop to this unholy practise which is defiling the sanctity of the Musjid. Of special importance is to ban all the haraam

Dress For Salaat

When the Mu'min stands in Salaat, he should understand that he stands in Allah's Presence. For the Divine Presence, the Shariah requires him to be dressed respectfully. It is haraam to be dressed in the lewd styles of the kuffaar when standing in the Divine Presence.

Dress such as T-shirts and jeans; T-shirts or any other type of garment bearing logos and inscriptions; bermudas and the like are haraam. Wearing such kuffaar dress is prohibited at all times. Wearing such dress for Salaat magnifies the sin.

Salaat performed with such kuffaar dress styles is Makrooh. If someone has performed Salaat with such dress, it is incumbent to repeat the Salaat within the time and with proper dress.

It is not permissible to enter a Musjid with T-shirts and other types of clothing on which appear slogans, logos and inscriptions even if the pictures are of inanimate objects.

newspapers which propagate the religion of shaitaan portrayed as 'Islam'.

It is also haraam for Muslims to advertise their wares and businesses in newspapers which carry pictures of people and promote the kufr of modernism, liberalism and *ilhaad*.

RIZQ AND BANK INVESTING

(Continued from page 7)

ates healthy morality and develops elevated spirituality. On the contrary, haraam constrains man to follow shaitaan and to fabricate falsehood in the name of the Deen. This is what the *ulama-e-soo'* are guilty of. They are not concerned with the Imaan and Akhlaaq of the Ummah. Their prime concern is the pecuniary issues of the *riba* banks. The desire is not to assist the Mus-

lim community.

Muslims cannot be assisted by legalizing 'financial products' of *riba* banks. On the contrary, embroilment with banks enchains a man to lifelong debt. There is no goodness in bank transactions.

Our advice to the community is to stay far from the financial products which *riba* banks are marketing under the auspices of 'halaal' certificates.

AMR BIL MA'ROOF FOR PROTECTION

One of the main benefits of Amr Bil Ma'roof Nahy Anil Munkar (Commanding righteousness and prohibiting evil) is salvation from Allah's punishment which ultimately engulfs the transgressors in the world. The Qur'aan Majeed states:

"Then when they forgot what they had been commanded with (and the punishment arrived), We saved those who used to prohibit evil and We apprehended the transgressors with the terrible punishment because of the evil they used to perpetrate." (Surah A'raaf)

LESBIAN QIRAA'T PROGRAMME

Not so long ago there was a ladies qiraa't programme at a mosque in Cape Town. A woman qaari from Egypt was the main performer at the concert of Iblees. In reality this was a gathering of lesbians and similar kind of perverts using the Qur'aan Majeed to accord dignity and respectability to their haraam programme.

All of the participants in the haraam

programme have been entrapped by shaitaan into his tentacles. According to the Hadith, women are the snares of shaitaan. The worst of these snares are the lesbians whom Iblees employs to undermine the Deen.

Every straight-thinking Muslim can understand the evil of the 'qiraa't' programme of the lesbians. Only lesbians derive pleasure in such shaitaani programmes.

THE 40 DAY PRACTICES

Q. What is the difference between the Tabligh Jamaat's 40 day *chilla*, and the Barelwi's 40 day khatam ceremony?

A. There is much difference between these two acts. The 40 day khatam ceremony of the Barelwis and of others besides the Barelwis is an accretion into the Deen. A new act in the form of 'ibaadat' has been innovated. It is elevated to the status of wujoob. It implies that the system of Isaal-e-Thawaab of the Sahaabah and the Salafus Saaliheen was deficient, hence the need to fabricate the 40 day custom.

The 40 day custom of the Bid'atis has not been

introduced to protect any Masnoon act of ibaadat or Shar'i institution. It is in entirety a new practice innovated as an independent act of 'ibaadat', and which has been elevated to the status of wujoob. It is not a method to protect the Sunnah or the Shariah.

Further aggravating the villainy of this bid'ah is the accompaniment of other factors such as feasting after reciting the Qur'aan. In essence it is a merrymaking party promoted as ibaadat.

People died in the age of the Sahaabah and at all times. The Qur'aan existed from the age of the Sahaabah. Rasulullah

(Sallallahu alayhi

wasallam) and the Sahaabah had adequate awareness of the method of despatching Thawaab for the amwaat. When the 40 day khatam custom did not exist in the noblest of ages among the noblest of people, the bid'ah and haraam status of the 40 day custom of the Qabar Pujaari sect should be quite manifest.

On the other hand, the 40 day Tablighi activity of the Tabligh Jamaat does not introduce any new act of ibaadat in the Deen. Its objective is not the fabrication of a new act of ibaadat. The objective of the 40 day excursion is to teach, promote and inculcate in people

the very same fundamental acts commanded by Allah Ta'ala, namely, the Kalimah, Salaat, Saum and observance of the Sunnah in daily life. The 40 day Tablighi Jamaat programme is supposed to strive to secure these objectives which Rasulullah (Sallallahu alayhi wasallam) propagated.

The 40 day programme of the Tabligh Jamaat is simply a method – a permissible method of Tabligh and Ta'leem of the very same teachings of the Deen taught by Rasulullah (Sallallahu alayhi wasallam). Just as the Madaaris have 5 year and 7 year study courses, so too does the Tabligh Jamaat have 40 day and

one year Tabligh courses.

The *ghulu'* of the Tablighi Jamaat is a separate issue. It is their attitude of *ghulu'* which has despoiled their permissible methods. Shaitaan has managed to sidetrack and divert them from the Straight Path, hence they have come to believe that all other methods of Ta'leem, Da'wat and Tabligh are superfluous and that only their method is correct, and in fact Waajib. If it transpires that they are promoting their 40 day programme or any other of their methods to be Waajib, then obviously it will enter into the domain of bid'ah and be condemned.

ADVICE FOR A HOMOSEXUAL

Q. I am a prisoner in a U.S.A. jail. I have been a homosexual since childhood. In jail I have embraced Islam. I perform Salaat, fast and generally practise the Deen as best as I am able to. However, the brothers threaten me with violence and want to expel me from the Jamaa't. What is my status? Am I a Muslim? Is my Imaan nullified?

A. Only if one believes that homosexuality or any other sin is halaal (permissible) will it nullify Imaan. As long as the perpetrator of the sin believes that his act is sinful he remains a Muslim, albeit with extremely weak and deficient Imaan.

Brother, as long as you do not justify your sexual perversion, and as long as you believe that it is sinful, you remain a Muslim. You are required to struggle against your emotional state and desires to restrain expression of your unnatural desires.

Consider a Muslim who is not a homosexual. He is also not married. He has a strong urge for gratifying his sexual desires, but he is unable to find a woman to marry. Now what is he required to do in this scenario? Islam commands him to restrain his desires and not to indulge in fornication

even if for some reason he is unable to get married his entire life, e.g. he may have been sentenced to a lifetime in prison. He has no option but to restrain his sexual lust and not indulge in fornication or in any other act of sexual perversion such as masturbation. But if he falls victim to shaitaan and his nafs and he commits fornication, he remains a Muslim because he knows and believes that his fornication is a grievous sin.

In exactly the same way should be the homosexual. He must never believe that the act of homosexuality is permissible. He must always resort to Taubah (seeking forgiveness) and implore Allah Ta'ala to eliminate the unnatural tendency in him. Allah Ta'ala is merciful and forgives all sins, no matter how great, vile and how numerous the sins are.

The brothers who threaten to commit violence against you are in error. Their only right is to repeatedly offer you advice and to warn you of Allah's punishment.

REWARD FOR WOMEN

Once when a lady questioned Rasulullah (Sallallahu alayhi wasallam) regarding the numerous rewards in store for men in view of their participation in many acts of ibaadat from which women are deprived, he said:

"O woman! Understand well and convey to the other women that if a woman is a good wife to her husband, she searches for his pleasure, and she obeys and conforms to him, then this is the equivalent of all that (i.e. the activities of ibaadat

which the woman had enumerated)."

She had mentioned that men are favoured with Jumuah, Jamaa-aat, visiting the sick, participation in Janaazah, repeatedly performing Hajj, and Jihaad fi Sabeelillaah. Rasulullah (Sallallahu alayhi wasallam) assured her that only by pleasing the husband, the woman gains the thawaab of all of these acts.

It should, however, be remembered that the husband may not be obeyed in haraam. The wife is not permitted to submit to his

haraam wishes and orders. But it is incumbent to obey him in all things permissible even if the Shariah has not initially imposed it on her as an obligation.

Noteworthy in the lady's statement are:

(1) Repeatedly performing Hajj, (2) Visiting the sick and (3) Jihad. This indicates that these acts were generally exclusive with males.

It was not the normal practice of women to go for Nafl Hajj/Umrah, visiting the sick and participating in Jihad. These acts were exceptions for them.

HARSHNESS IN TA'LEEM

"Responding harshly to nonsense and ta'leem with harshness are not in conflict with akhlaaq (good moral conduct)." (Hadhrat Maulana Ashraf Ali Thanvi)

Although this is not the norm, there are occasions when severity has to be adopted in Amr Bil Ma'roof. This was the tareeqah of Rasulullah (Sallallahu alayhi wasallam), of all the Ambiya and of the Sa-

haabah. Their method of Amr Bil Ma'roof Nahy Anil Munkar was not deficient. It embraced different attitudes.

Whilst Hadhrat Nabi Isaa (Alayhis salaam) is famed for tenderness, he once expelled some people from the Musjid when he found them engaging in conversation. He hit them with his shawl. There is no need to elaborate on the method of Hadhrat Umar (Radhiyallahu anhu).

His *dhurrah* (whip) is famous and proverbial. And, even Rasulullah (Sallallahu alayhi wa sallam) occasionally reacted with anger, annoyance and severity.

SHAITAAN'S ABODE

"Constantly keep cutting the nails, for verily it is the place of shaitaan, and from it (long nails) develop forgetfulness."

Long finger nails are a haraam kuffaar style. Under such filthy nails dwell shaitaan.

TAQWA

“Taqlwa is to be far away from all things which distance one from Allah Ta’ala.” (Hadhrat Abdullah Khafeef)

Taqlwa is achieved by abstaining from all activities and attitudes which are sinful and from even such acts which may be permissible but which do not countenance the

Pleasure of Allah Ta’ala. Such acts have no benefit in the Aakhirat. Such deeds are futile in which there is no worldly benefit nor benefit in the Aakhirat.

Rasulullah (Sallallahu alayhi wasallam) said:

“You will not attain the rank of the Muttaqeen as long as you do not abstain from permissibilities

for the fear of committing impermissibilities.”

A futile act may be initially permissible, but constant or much indulgence culminates into haraam.

WHO ARE THE ULAMA-E-HAQQ?

Explaining who in the truest sense of the concept are the Ulama-e-Haqq (the True Ulama), Hakimul Ummat, Hadhrat Maulana Ashraf Ali Thaavi (rahmatullah alayh) said: “How can he (an Aalim) be of the Ahl-e-Haqq when his gaze is focussed on others (besides Allah Ta’ala)?

Walahoula wa la quwwata! It is utterly disgraceful that a man is initiated as a mureed (by a Shaikh) merely to increase his circle and strength. Haqq is such a power that if in the entire world there remains only one Man of the Haqq, and the whole world is filled with Ahl-e-Baatil (People

of Falsehood), then the Aalim of Haqq views them all as beings devoid of reality.

He understands and knows: ‘I can overwhelm them all (with the Haqq).’ If he (the Aalim of Haqq) lacks this degree of spiritual power, then, in fact, he is not among the Ahl-e-Haqq.”

NADWATUL ULAMA AND ABU JAHL

“Nowadays people suffer from a lamentable insanity regarding names. When they embark on a project, they desire a new and a unique name. By virtue of this insanity, Nadwah (i.e. Nadwatul Ulama in Lucknow) committed a serious blunder. Searching for a new name, they named the council of the Ulama with the epithet of ‘Nadwah’

Nadwah was the designation of the organization of the chief of the juhhaal (ignoramuses), the

enemy of Allah, Abu Jahl. The primary objective for the formation of this body (the Nadwah of Abu Jahl) was to harm Rasulullah (Sallallahu alayhi wasallam) and to prevent the spread of the Deen.

It is therefore not surprising that this very influence (of Abu Jahl’s Nadwah) is today raining on Nadwah (i.e. Nadwatul Ulama of Lucknow).”

(Hadhrat Maulana Ashraf Ali Thanvi)

AN ATTITUDE OF KUFR

Hadhrat Hasan al-Mutee’ (rahmatullah alayh) said:

“If a man has three wives, and someone who hears that he is contemplating to marry a fourth woman, criticizes him, then I fear for him kufr on account of his criticism because Allah Ta’ala says (in the Qur’aan about men): ‘Verily, they are not blameworthy.’”

TABLIGH JAMAAT

Q. The letter which The Majlis published about the Tabligh Jamaat contained serious accusations. A senior of the Jamaat has been accused of homosexuality, etc. Have these accusations been verified with evidence? I am associated with the Tabligh Jamaat. I am confused and concerned.

A. We are not interested in listening to the evidence or reading it. We do not have the inclination to pursue the very serious allegations for which the evidence has been offered to us, but we decline to pursue the matter. It is not our intention to conduct a public trial of the persons implicated.

While the letter which we have published does not mention the name of the person who has been accused of homosexuality, etc., letters published by others do mention the name. You must have seen the letter in which

someone living in Madinah has made a public challenge to a senior Tablighi worker for a *mu-baalahah*.

Whilst the Tabligh Jamaat has done tremendous good Deeni work, it has unfortunately veered from the Straight Path and is set on the path of bid’ah and deviation. We shall, Insha-Allah, soon be publishing a detailed appraisal of the Tabligh Jamaat.

Continue your association with the Jamaat, but abstain from their errors, baseless extremism and deviation. The first and greatest disease which has befallen the Jamaat is *ghulu’* – *bigotry, haraam extremism and filthy arrogance* which have set the Tabligh Jamaat on the path of deviation. That is why it is currently afflicted with the *Athaab* of the two mutually hostile factions at each other’s throats.

UBOODIYAT

Uboodiyat (to be Allah’s slave) has two constituents:

(1) To assign all affairs to Allah Ta’ala. For the masses this means to utilize the permissible ways and means correctly within the confines of the Shariah to achieve lawful objectives. For the Auliya it has another higher meaning. Their tawakkul is of an extremely lofty stage.

(2) To bear with tolerance all hardships and misfortunes without

complaining. As far as the Auliya are concerned, this means to accept hardships and calamities with contentment and to

be pleased. Their focus is on Allah Azza Wa jal, hence they are conscious of Allah’s decrees in all acts and developments.

ANIMOSITY FOR THE SAKE OF ALLAH

Shaikh Qiwaamuddin (rahmatullah alayh) was among the great Auliya of the 9th Hijri century. He flourished in the city of Lucknow, India. The Shaikh had a son whose name was Muhammad. The son who was in the employ of the king of the time was given to worldly indulgence. Since the king and the nobles of the king’s court held Shaikh Qiwaamuddin in high esteem, they all respected his son and did their utmost to serve him. However, due to his misconduct, his father, Hadhrat Qiwaamuddin was highly displeased with him.

Meanwhile, the king had appointed the son, Muhammad to a high post outside the city of Lucknow. Muhammad began to realize his folly and resolved to repent. From where he was stationed he made many endeavours to please his father and gain his goodwill, but he failed. One day he set off for the city of Lucknow to personally meet

his august father and to seek pardon for his past conduct.

On arrival in Lucknow, some people notified Hadhrat Qiwaamuddin (rahmatullah alayh) of his son’s arrival and purpose. Hadhrat Qiwaamuddin replied: “I have no desire for such an ignorant person to come into my presence.” He thus did not allow his son to visit him. Meanwhile, a disease suddenly afflicted Muhammad, and he died without having had the opportunity of meeting his father and seeking forgiveness from him.

Rasulullah (sallallahu alayhi wasallam) said: *“Love is for the sake of Allah, and animosity (too) is for the sake of Allah.”* This renowned Wali adopting this attitude refused to even look at his son. Although the father was immensely grieved by his decision, he cast aside his paternal feelings for the sake and pleasure of Allah Ta’ala.

THE CALAMITY OF LEADERSHIP

Offering advice and admonition to the Muslim army, the eminent Sahaabi, Hadhrat Salmaan Faarsi (radhiyallahu anhu) said: “If eating sand will save you from being the ruler of even two persons, then rather do so (that is, eat the sand but do not become the ruler). And fear the cry of the oppressed, for verily it (the curse of the oppressed) is not debarred (from penetrating the Heavens and reaching the Divine Court).”

TAFWEEDHUT TALAAQ

Tafweedhut Talaaq is the delegation by the husband of the right to issue Talaaq. The man either prior to Nikah or after Nikah delegates the right to issue Talaaq to someone. When the one who has been authorized to issue Talaaq, on the request of

the wife issues a Talaaq it will be valid and she will be released from the Nikah. This right could also be delegated to the wife although it is unwise to do so. The right should be delegated to a responsible person who understands the implications and con-

sequences of Talaaq.

FOREIGNERS

Due to the callousness of many foreigners who marry local females, it is wise and in their own interests for women to insist that their future husbands sign a Tafweedhut Talaaq form. There are many

cases of foreigners who married cheaply here and after a short while they simply deserted their wives without giving them Talaaq. This creates difficulties and complication. Annulment is a difficult and lengthy process. If the foreigner is not prepared to sign the document, his marriage pro-

posal should be rejected. While there are exceptions, most of them are callous, opportunists and have absolutely no understanding of the Deen. Armed with a Tafweedhut document, the wife can save herself from much misery and grief when the unscrupulous man absconds.

THE SATANISM OF THE BOGUS "DEOBANDIS"

(Continued from page 1)

tions such as Jaamia Ahzar of Egypt has overtaken almost *all* the Darul Uloom associated with the Deobandi School of Thought.

The Deen is now being imparted at these institutions for only worldly objectives – for *nafsaaniyyat*, in fulfilment of Rasulullah's prediction: "*And Deeni Knowledge will be acquired for purposes other than the Deen.*" The very first hurdle in the path of the shaitaaniyyat which is presently being espoused in these institutions is the sacred concept of rigid *Taqleed*. This concept is the most formidable barrier for *kufri*, *bid'ah*, *dhalal* and *baatil*. Shaitaan has now succeeded in his conspiracy of subverting and undermining the Sha-

riah. Presenting Hadith as his subterfuge and bait, he has succeeded in his nefarious plot to wean the Asaatizah and the Students from the Taqleed which the Qur'aan commands.

BAATIL TA'WEEL

Every Shar'i *hukm* which is unpalatable to the nafs and incompatible with immoral western trends, is subjected to *baatil ta'weel* for achieving its abrogation and displacement to make way for the introduction of the ideas of liberalism spawned by the western kuffaar. But all this shaitaaniyyat is effected and given licence with Ahaadith which are brutally mutilated and rudely torn out of their context.

Admut Taqleed (abandonment of Taqleed) is being advocated and practised by

these molvis of shallow understanding and deficient textual knowledge without overtly making this declaration – a declaration which is the salient feature of modern-day Salafi'ism.

While the new molvi products silently and subtly refute the Taqleed of the Aimmah-e-Mujtahideen, due to their *jahaalah*, they have adopted a strange taqleed – a taqleed of deviates. Consider the haraam acts of picture-making, television, abandonment of hijab, inviting females to emerge from their homes to participate in public activities, female-driving, intermingling of sexes, kuffaar sport, etc., etc. Those Ulama who are the Muqallideen of the Aimmah-e-Mujtahideen have presented solid cases of arguments to substantiate

the sacred prohibition of all these evil and immoral activities which molvis belonging to the league of ulama-e-soo' have legalized and are incrementally legalizing. In this art of Satanism, the shaitaani radio muftis and molvis hold degrees of perfection.

HIZBUSH SHAITAAN

Unable to refute the Shar'i arguments of the Ulama-e-Haqq, the deviants who belong to the army of shaitaan (*Hizbush Shaitaan*), cling to the taqleed of senior deviants who once upon a time were members of the Fraternity of Haqq. Thus, we find those ludicrous molvis who have shrugged off the Taqleed of the Aimmah-e-Mujtahideen, citing in defence of their baatil the views of some Pakistani ulama who have fallen

from the Pedestal of Haqq.

Abandonment of the superior Taqleed of the Aimmah-e-Mujtahideen and adopting the taqleed of deviant so-called seniors of Pakistan who have traded their souls for the carrion offered by the western Riba banks, is pure satanic deception. They all are entangled in the web known as *Talbees-e-Iblees*. They have become like the Yahood and Nasaara whom the Qur'aan castigates in the following stricture: "*They take their priests and saints as gods besides Allah.*" The puny molvis here in South Africa – those who have surreptitiously and covertly abandoned the Taqleed of the Aimmah-e-Mujtahideen have become bogged in the same rut of evil in which the Yahood and Nasaara had

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BETWEEN FEAR AND HOPE

Once a visiting Buzrug was sitting in conversation with Hadhrat Hasan Basri (Rahmatullah alayh). From the window of the house they observed a crowd dragging a headless body. Seeing this, Hadhrat Hasan fell down unconscious. After some time when he regained consciousness, the Buzrug asked Hadhrat Basri to explain the episode. Hadhrat Hasan said:

"The slain man was a great, well-known Zaahid and Aabid. (he was known to be a Wali). One day when he left his home to go to the Musjid, his eyes fell on a Christian

woman. His nafs overwhelmed him, and he fell madly in love with her. He passed many days in restlessness.

When lust overwhelmed him, he went to the woman and proposed marriage. She refused and said that she would marry him on condition that he embraces Christianity. His intellect was overwhelmed by lust. After a few days he accepted Christianity. He went to the home of the woman, announced his presence and that he had accepted Christianity as his religion.

The lady rebuking him

said that she will not marry such a despicable man who had bartered away his everlasting salvation of the Hereafter for the miserable temporary pleasure of the world. She informed him that whilst he had become a Christian, she had adopted Islam, the path of everlasting salvation.

This man (the former 'wali') was executed because of his *irtidaad*. (Islam's punishment for a murtad is execution). The crowd was dragging his corpse to dump it. A murtad does not deserve a burial.

When the people

asked the former Christian to explain her acceptance of Islam, she recited Surah Ikhlās. Astonished, they asked how she had learnt this Surah. She said:

"One night in a dream, I saw myself being taken to Jahannam. I was smitten with terror. But before I was cast into the Fire, an Angel came, took me by the hand and assured me: 'Have no fear. You have been substituted by this man.', (i.e. the murtad). He will be cast into the Fire in your place while you will enter Jannat. I was then taken into Jannat. As I entered, I saw written on a wall the aayat: "*Allah prevents*

(from Imaan) whomever He wills, and He establishes whomever He wills. By Him is the Grand Record (Ummul Kitaab)."

Then the angel taught me to recite Surah Ikhlās. My eyes opened, and I had memorized Surah Ikhlās."

Rasulullah (Sallallahu alayhi wasallam) said: "*Imaan is suspended between fear and hope.*" We supplicate to Allah Ta'ala to keep our Imaan intact until the very last moment when the Rooh takes leave from this earthly body. No one knows his ultimate fate. It is only on Allah's Rahmat that we depend.

Questions and Answers

THE MAJLIS Q & A
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(Continued from page 5)

faasiq / faajir model agency operator does not lure innocent girls. He can never lure chaste, paak, purdah nasheen women into his brothel. He simply advertises for prostitutes to take up zina jobs in his brothel.

Q. A relative who works in a bank, invites me for meals and also gives presents. Is it permissible to answer his invitation and accept his gifts? If I refuse, he will be offended. My intention is to keep good family ties.

A. It is not permissible to work in banks. Banks are the worst institutions of riba. Do not accept the gifts of people who work in the banks. Their earnings are contaminated. Explain to them politely the reason for not accepting their gifts. In so doing, you will be fulfilling your duty of providing naseehat to your relatives. Do not be concerned if they take offence. Be concerned with Allah's Pleasure and displeasure, not with what others think and say. It is not permissible to maintain

good relationships on the basis of Allah's Displeasure. Furthermore, it is always the criminal/transgressor who severs family ties. The one who upholds the Deen does not sever ties. He only proclaims the Haqq of the Deen.

Q. An Imaam in a Musjid here in Gambia, vigorously prevents musallis from leaving their hands at their sides during Salaat as is the practice of Maaliki. He says that this practice is unsubstantiated by the Hadith. What is the

view of the Maaliki Math-hab on this issue?

A. This imaam must be some Salafi moron. Both *Irsaal* (leaving the hands at the sides) and *Wadha'* (folding the hands) are valid practices in the Maaliki Math-hab. The more preferred view of the Maaliki Math-hab is *Irsaal* in the Fardh Salaat, and *Wadha'* in Nafl Salaat although both are permissible in Fardh Salaat. There is no need for a dispute on this issue. But these Salafis are incorrigibly stupid.

THE SATANISM OF THE BOGUS "DEOBANDIS"

(Continued from page 11)

become mired. Solely for nafsaani gratification, they would make taqleed of their priests and deviant saints whose profession it had become to abrogate the prohibitions of the Taurah, to tamper and distort the Ahkaam of the Shariah, for monetary gain and aggrandizement – for position and glory – stupid shaitaani glory. These selfsame diseases have become endemic in the people of knowledge of this Ummah.

JAHAALAT

These miserable ulama

-e-soo' – the muqallideen of shaitaan whose external façade are the so-called senior ulama of Pakistan who are espousing the causes of capitalism and liberalism – in justification of all their haraam activities are dumbfounded and at a total loss when Shari evidence is demanded for their corrupt views. The only stupid argument they offer is that a certain mufti of Pakistan says that it is permissible. In refutation of this *jahaalat*, the Qur'aan Majeed states: "They take their priests and their

saints as gods besides Allah."

These juhhaal molvis who have covertly renounced Taqleed, are capable of only making unintelligent sounds like dumb animals when their Shar'i basis for their baatil is demanded. The only stupidity which is discernable from their braying and mooing is: "That mufti sahib of Pakistan says that television is permissible." They can only present their stupid 'daleel' of taqleed of deviates and liberals who have betrayed Islam and

the Ummah.

These deviant 'seniors' of Pakistan who have been appointed 'imaams' by juhhaal molvis who are slaves of the nafs come within the full glare of the Qur'aanic stricture:

"Verily, they who conceal that (Shariah) which Allah has revealed of the Kitaab, and they purchase with it a miserable gain, verily they do not ingest into their bellies anything but the Fire. Allah will not speak with them (with mercy and affection) on the Day of Qiyaamah nor will He purify them (with His Forgiveness), and for them will be a painful

punishment. They are the ones who purchase dha-laalah (deviation) with huda (Imaani guidance), and athaab (punishment) with maghfirah (forgiveness). What has made them so patient in the matter of the Fire?"

Our Shariah is the Qur'aan and the Sunnah transmitted from the Sa-haabah through the Channels of the Aimmah-e-Mujtah-ideen. This Shariah is attainable only by means of Taqleed. There is absolutely no other way of reaching the Haqq which Allah Ta'ala has encapsulated in the Qur'aan and Sunnah.

A COMMON MISCONCEPTION

A common misunderstanding is that Purdah is not necessary for all Mahrams—brothers, nephews, paternal uncles, and maternal uncles. While this is the rule, it is essential to know that Purdah for irreligious mahrams—those who are modernists and have an aversion for Hijaab—is just as incumbent as it is for non-mahram males. Even if they are not modernists, but they fail in the observance of Hijaab for other females, then too Purdah for such fussaaq mahrams is incumbent.

PERMISSIBLE THINGS

"Abundance of Mubaahaat (Permissible things), despite their permissibility, leads to moral corruption and negation of fear and humility." (Hakimul Ummat)

NIGHT-TIME PROTECTION

Rasulullah (Sallallahu alayhi wasallam) instructed that for our safety from all harm and harmful creatures during the night, we should at the time of going to bed recite a Surah, preferably Surah Mulk. Then Allah Ta'ala appoints a special Angel to guard and protect the sleeper until he wakes up in the morning.

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Roses have thorns!
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"We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)

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"Your deeds are your rulers" (Hadith)

A FARCICAL DISPLAY

Salaatul Istisqa' has to be performed only when there is a drought. A true shortage of water bringing suffering to people and animals justifies *Salaatul Istisqa'*. Frequently in our times municipalities proclaim a water-shortage, increase the price of water and implement water restrictions. In the light of the Shariah the artificial water-shortage proclaimed by the municipality does not justify *Salaatul Istisqa'*.

Despite the 'shortage' proclamation, water is available in abundance. Open any of the dozen taps in any home, and water flows freely. Water is plentiful for drinking, cooking and washing. Industry utilises millions of litres of water daily despite the proclaimed water-shortage. Vegetation continues growing. Greenery is seen all over the show. There are no discernable effects or even any signs of water-shortage. The imagined shortage is the municipality's fear for the future – a fear based on the falling levels of the water-dams.

Fear of a possible water-shortage in the future is not a

drought nor a prevailing situation of water-shortage or suffering. *Salaatul Istisqa'* at a time when the shortage is imaginary or expected in the future, is in conflict with the Sunnah and not permissible. Such an 'Istisqa' supplication is uncalled for.

Furthermore, the attitude of people who organize 'istisqa' during a time of imagined shortage created by a non-Muslim authority which is in entirety bereft of spiritual perception and belief in the Providence of Azza Wa Jal, makes the 'istisqa' a farcical show. The manner in which they go about performing *Salaatul Istisqa'* is a charade. A mockery of the Deen is made by the ostentatious way in which they execute their unjustified charade of 'istisqa'. Dressed in Christmas attire, riding in luxury vehicles, accompanied by non-Muslim press reporters and photographers to record, advertise and broadcast the mockery perpetrated under guise of the Deen, bereft of the essential requisites of *khushu* and *khudhoo'* (fear, humility and remorse), they proceed for

their 'istisqa' and acquit themselves like the clowns in a circus, patting themselves on their backs in the belief that they have performed a wondrous act. This display of mockery is not the *Salaatul Istisqa'* which the Sunnah has ordained.

The validity of acts of ibaadat is dependent on essential conditions which are explained elsewhere in kitaabs. If it is not Subh Saadiq, Fajr Salaat is not valid. If the sun has not set, Maghrib Salaat is not valid. Similarly, if there is no real drought, *Istisqa'* is not valid. If an act of ibaadat is not rendered in accordance with the Sunnah, it is rejected and struck from the heavens into the face of the performer. Similarly, an *Istisqa'* which does not conform to the Sunnah is *mardood* (rejected and buffeted from the heavens). There is no Divine Acceptance (*Maqbooliyat*) for the shows, charades and mockeries which pretenders and seekers of some cheap glory offer in the name of the Deen.

Salaatul Istisqa' may not be performed as a consequence

of municipal proclamations of water-shortage. The requisite for justification of *Salaatul Istisqa'* is drought, not falling dam levels. In the past despite municipal proclamations based on a materialistic and atheistic ideology, and rapidly falling dam-levels no one ever suffered. Water was always plentifully available for drinking, cooking, washing clothes and bathing.

One important fact which should not be overlooked, is the fundamental cause of droughts. Man's flagrant transgression, perverse rebellion and immorality are the primary causes of droughts. Rather than organizing a superficial facade of 'Istisqa', Muslims are required to engage in Taubah and Istighfaar. The validity of this act of ibaadat is based on abandonment of sin and transgression. From the Islamic perspective, there is no conundrum for the natural disaster of drought. Rasulullah (sallallahu alayhi wasallam) linked droughts to the evil that our hands perpetrate. The answer to the disaster of drought is *Inaabat ilallaah* – turning to Allah in repentance and abstaining from *fisq*, *fujoor*, *bidah*, *baatil* and *kufr* in which Muslims today excel.

ALLAH'S NAME - MUDHIEL

Hadhrat Mahmood Shah (Rahmatullah alayh), who was a Wali of Allah Ta'ala

not so long ago, said: "In every age one of the Asmaaul Husna (The Beautiful Names

of Allah Ta'ala) pervades the world. The effects of that Name become manifest on all. All affairs of the world are influenced by the pervading effects of that Name.

In the present age, Allah's Name, *Mudhiel* (*The One who leads astray whomever He wills*) Jalle Jalaalahu, pervades the world. It is for this reason that the *Ahl-e-Kamaal* (genuine Ulama and Sulaha) due to the effects manifested by this Name are not devoid of subtle evils and prohibitions."

This explains the deviance of even genuine senior Ulama who due to short-sightedness and failure to apply their minds in reflection, commit the grave error of laying the foundations for future acts of bid'ah. The *Ahl-e-Kamaal* mentioned by Hadhrat Mahmood Shah (Rahmatullah alayh) refer to

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NADWATUL ULAMA AND ABU JAHL

"Nowadays people suffer from a lamentable insanity regarding names. When they embark on a project, they desire a new and a unique name. By virtue of this insanity, Nadwah (i.e. Nadwatul Ulama in Lucknow) committed a serious blunder. Search-

ing for a new name, they named the council of their Ulama with the epithet of 'Nadwah'.

Nadwah was the designation of the organization of the chief of the juhhaal (ignoramuses), the enemy of

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Questions and Answers

THE MAJLIS Q & A
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SOUTH AFRICA 6056

Q. Is it permissible to pursue Islamic studies at universities?

A. It is not permissible to study Islam under kuffaar supervision. In fact it is not permissible to pursue even secular education at these evil brothel-type universities.

Q. I have arranged to buy a property. The purchase price has been paid into the lawyer's trust account and will be paid to the seller on transfer of the property. Meanwhile the property is accruing rental. Who is entitled to the income?

A. Since the money is in trust, you have not as yet acquired ownership of the property. The current owner is entitled to the income yielded by the property.

Q. Is it permissible to perform Tahyatul Musjid and Tahyatul Wudhu during the prohibited times?

A. It is not permissible to perform Tahyatul Musjid, Tahyatul Wudhu and any other Salaat during the prohibited times of Zawwaal, sunrise and sunset. Also, these and Nafl Salaat may not be performed during Fajr time nor after the Fardh of Asr.

Q. I am a Maaliki. Is there a pause when rising from Sajdah to Qiyaam?

A. According to the Maaliki Math-hab, there is no sitting pause when arising from Sajdah to Qiyaam. The sitting pause known as *Jalsah Istiraahah* is according to the Shaafi' Math-hab.

Q. Who is Suleman Moola from South Africa? I have heard some of his lectures, but something is bugging me about him.

A. Suleman Moola is a deviate from South Africa. He has betrayed Islam and the Ummah. He is plodding the path of deviation for worldly objectives. The Madrasah where he was teaching had kicked him out. In effect, he has been stripped of his earlier status. He is a *mudhiel*, i.e. a deviate who misleads people.

Q. Are dreadlocks permissible?

A. Dreadlocks are haraam. It is an evil accursed kuffaar hairstyle.

Q. A truck overturned and the goods were scattered all over the show. A mob of people looted the goods. What is the status of the goods?

A. It is most certainly theft and robbery to take anything from the overturned truck. The goods remain in the ownership of the owner.

Q. Is it permissible to build mausolea on the graves of the Ambiya and Auliya?

A. It is not permissible to build structures on the graves of the Ambiya and Auliya.

Q. The custom among my relatives when making Aqeeqah is to ensure that bones of the slaughtered animal are not broken, and that they are buried. The mother of the newborn is not allowed to partake of the Aqeeqah meat. Is this custom correct?

A. The practices of your relatives regarding the Aqeeqah as described by you are bid'ah and not permissible. The Aqeeqah animal/meat is exactly the same as Qur'baani meat.

Q. Is it permissible for husband and wife to eat in a restaurant and take a walk in a park?

A. Any outdoor activity in conflict with the Shariah is haraam. It is not permissible to go to restaurants and such places where there are men and women mixing. If you are in the park at a time when there are no other people, it will be permissible. But if there are others present it will not be permissible. Since it is rare for the park to be without people, it will not be permissible to visit it.

Q. Is Sufi'ism part of Islam?

A. Sufi'ism/Tasawwuf is an integral constituent of Islam. The Qur'aan and Sunnah are replete with Sufi'ism. However, Islamic Sufi'ism is not the type of bid'ah and shirk cults existing nowadays. We have explained Tasawwuf in detail in our book, *Shariat & Tasawwuf*. Sufi'ism concerns itself with moral reformation. Any brand of 'sufi'ism' which is in conflict with the Shariah is satanism. Most 'sufi' tariqas nowadays are cults of

THE HARAAM MICROPHONE

Q. Some Imams make numerous movements in the Salaat. Because of the position of the microphone in some masajid, some imams -may Allah grant them correctness- make numerous movements during the Salaat.

A. Many of them move away from it whilst making ruku', sajdah and standing back up and may even make the takbeer to move from one position to the next before or after its proper place.

A. This is in addition to the fact of annoying the people because of the volume of their voices as a result of their mouths being so close to the microphone. Despite this, they don't give this issue the importance it deserves and they might not even acknowledge it at all.

A. The zulm of the microphone goes so far, yet these Imams continue to perpetrate

A. their oppression against the Muslims. We are forced to listen to the high pitched loud speakers and to endure the oppression. Please comment.

A. The problem of the haraam microphone continues because the musallis condone it. If the musallis are averse to it, they will object and apply pressure on the imams and the trustees to eliminate the instruments of the devil. A group of musallis should take up the matter with the imam and trustees. If there are sufficient musallis objecting, then they will have to comply.

Furthermore, the worm-like performance of the imams invalidate the Salaat. These silly and ludicrous movements nullify the Salaat. Musallis caught up in such evil situations, should repeat their Salaat.

satanism. Even the 'sufi's of today's khaanqas which once upon a time were genuine Khaanqas, are nowadays venues of merrymaking and bid'ah.

Q. Who has to pay the expenses for winding up the estate of a deceased?

A. The expenses for winding up the estate should be paid from the estate's assets. The third for any wasiyyat (bequest for a non-heir) will be related to the balance after deducting expenses and debts.

Q. Is a tenant allowed to sublet the premises he has hired?

A. The tenant may sublet, but he is not allowed to make a profit. That is, he may not sublet the premises for more than the rent he is paying.

Q. Is it correct that while deeds are not accepted without ikhlaas (sincerity), Durood is the only deed which is accepted even if recited without Ikhlaas?

A. No deed is accepted without Ikhlaas. Sincerity is a prerequisite for acceptance of a'maal, and this includes Durood Shareef.

Q. A non-Muslim man wanted his body to be cremated when he dies. The laws of the state here require the next of kin to sign the necessary papers. However, his Muslim son refused to sign. When the man died, the son was the only relative he had. He bathed the body the Sunnah way and wrapped the body in a shrouds observing the Sunnah method. Then he buried his father. Did he act correctly? Please advise.

A. The son acted correctly by refusing involvement with the cremation and its procedure. It was wrong to have wrapped the deceased in the Sunnah manner. One shroud of a dark colour would have sufficed. The burial method too must not be according to the Sunnah. In such cases the solution is to pay a non-Muslim funeral parlour to attend to the burial.

Q. If the Muqtadi makes a mistake, how does he have to compensate for the error? Should he make Sajdah Sahw?

A. If the Muqtadi commits an error whilst following the

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Imaam, there is no Sajdah Sahw for him. Only if he is a Masboooq (late-comer who has missed a raka't or more) will he have to make Sajdah Sahw for any error committed whilst he is fulfilling his missed raka'ts.

Q. When we go fishing, we don a wader outfit which is a waterproof garment reaching as far as the chest. It is a one-piece outfit enclosing the feet as well. Is wudhu valid if masah is made on the 'shoe' section of the outfit? Is Salaat permissible in this outfit? Some Maulanas whom we asked said that both masah and Salaat in this outfit are permissible. Is this correct?

A. It is not permissible to make masah on this outfit and it is not permissible to perform Salaat with this hideous outfit. The Salaat should be repeated since it is struck into the face of the musalli by the Malaaikeh. This type of Salaat is barred from entering into the heavens. See detailed explanation on our website.

Q. On entering the Musjid there is time for only 4 raka'ts before the Asr Jamaat will commence. Should I perform the 4 raka'ts or the two Tahyatul Musjid?

A. Combine the two niyyats. Tahyatul Musjid will be incorporated into the four Asr Sunnats.

Q. Please comment on the concept of Trusts which the mufti of Amaanah company expounds. Is this a valid Shar'i concept?

A. There is no concept of 'trusts' and 'legal persons' in the Shariah. What the moron wrote is bunkum. It is our intention to refute Amaanah's haraam riba and baatil products. Insha-Allah, we hope to publish a refutation soon.

Q. Is it proper for a man to kiss his children on their lips?

A. Kissing even one's own children on the lips is not part of Islamic culture. It is a western practice. Kiss the children on their foreheads. It is not permissible. The prohibition is more emphasized for daughters.

Q. Recently a ta'ziyat program was held for a Mufti who had passed away. Poetry was sung and speeches were made in remembrance. Are these programs permissible? Would this not lead to future harms?

A. Leave alone the question of leading to future harms, the ta'ziyati programme described by you is a haraam bid'ah. These people are duped and trapped by shaitaan. They will organize a jalsa or a programme for every stupidity which their nafs adorns with a false 'deeni' facade. The bid'ah programme may not be termed 'ta'ziyat'. It is a mockery and a lie to label this type of haraam programme as 'ta'ziyat'. There is absolutely no resemblance between this nonsensical bid'ah and the Masnoon Ta'ziyat (Condolence) practice of the Deen.

Q. Is it permissible to sell cosmetics such as skin-lighters, etc.?

A. Selling the type of western cosmetics mentioned by you is not permissible. Besides the evils of these cosmetics, they contain haraam substances.

Q. Is it permissible to sell weaves, braids, wigs and false hair?

A. Selling hair weaves, braids and the like is not permissible. These are satanic practices.

Q. Is collagen halaal?

A. Collagen is an animal substance, hence products with this haraam ingredient are not permissible to use or to sell.

Q. The deceased woman left behind 5 sons and a daughter. Her few assets were divided according to the Shariah. However, the small room in which she was living has not been divided in any way. The eldest son says that this room must be kept for visitors. Some of the heirs do not agree. What should be done in this case?

A. The eldest son erred and committed haraam by imposing his will on the other children. The small room belongs to all the heirs. If the elder brother wants to retain the room, then he should set a

proper value for it and pay the other heirs who do not agree to his proposal.

Q. A Muslim owns a franchise restaurant. He is given orders to decorate the premises for occasions like valentine's day, mother's day, etc. Is this permissible?

A. The type of decorations mentioned by you are haraam. It is not permissible.

Q. Is it permissible to sell haraam cosmetics to non-Muslims?

A. It is not permissible to sell haraam cosmetics to even non-Muslims.

Q. Is it permissible to perform Sajdah Tilaawat after Fajr and Asr Salaat?

A. It is permissible to perform Sajdah Tilaawat at any time during Fajr time until just before sunrise. Similarly, it is permissible after Asr Salaat until about 20 minutes before sunset.

Q. In our country (Ghana) it is a custom for musallis to shake hands immediately after Salaat. It is an ingrained custom. They sometimes even offer their hand to a person still reciting Tashahhud. Is this a Sunnah practice?

A. The hand-shaking practice described by you is bid'ah. It is an innovation which is not permissible.

Q. Is Wudhu necessary when performing the rites of Hajj?

A. Yes, Wudhu is necessary when executing the rites of Hajj. Infact, it is necessary for a Muslim to be with wudhu at all times, not only during states of ibaadat. Rasulullah (Sallallahu alayhi wasallam) said that Wudhu is the weapon of the Mu'min. When one's wudhu breaks, one should endeavour to renew Wudhu. Maut comes at any time. It is best to be with Wudhu when Maut arrives.

Q. What does Islam say about gender equality?

A. Gender equality is a western kuffaar concept. It has no validity in Islam. Allah Ta'ala has appointed the man with ranks above the woman.

Q. If a group of musaafirs in a city perform Zuhr in a house

IJTIMAS

Q. What is the basis for the Tabligh jamaat's Ijtimas?

A. The basis for the Ijtimas is the very same as the basis for the establishment of the Madaaris. It is to bring people together for mass ta'leem of the original teachings of the Deen and to form groups to go to places to impart the Sunnah. This was the original objective. However, nowadays the Ijtima has outlived its utility just as the Madaaris jalsahs are no longer Islamically productive. On the contrary, jalsahs and the Ijtimas have become merrymaking gatherings of riya, takabbur, bigotry and israaf. They are not only redundant. They are now spiritually ruinous.

on Friday, do they perform with Jamaa't?

A. Firstly, understand that you are most unfortunate for not performing Jumuah in the city regardless of being musaafir. When the convenience exists for performing Jumuah, then being musaafir does not justify abandonment of Jumuah.

Anyhow, if someone opts for harming himself by preforming Zuhr in the house in a city, then he has to observe the following procedure:

- ♦ Zuhr Salaat has to be performed individually, not in Jamaa't.
- ♦ Zuhr should be performed without Athaan and Iqaamat.
- ♦ Zuhr should be performed after Jumuah Salaat has been performed in the Musjids of the city.

Q. Until when is a father responsible for the maintenance of his daughters? Is it right that the daughter should work to support herself?

A. The father is responsible for the maintenance of his daughters until marriage or until death if they are not married. It is not permissible for a woman to leave the home precincts to earn. It is the Waajib obligation of her

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father or uncles or paternal nephews to support her.

Q. If one intentionally omits Thana Durood and Dua from Nafl Salaat, will the Salaat be valid?

A. If one deliberately omits Thana, Durood-e-Ibrahim and the Dua from even Nafl Salaat, then despite the validity of the Salaat, one will be sinful for abandoning the Sunnah without valid reason. Even a valid amal can be sinful.

Q. A prostitute bequeathed a property to a Muslim organization stipulating that the income should be used for a Masjid and Madrasah. The only source of her earnings was prostitution. What is the status of this wasiyyat (bequest)?

A. It is not permissible to use the income for the Masjid/Madrasah. The property having been bought/built with haraam money is also haraam. It is incumbent for the trustees of the organization to sell the property and distribute the money to the poor, destitute and orphans.

Q. A man made a wasiyyat for granddaughters (daughter's daughters) without specifying the amounts. How shall this bequest be discharged?

A. It is left to the discretion of the heirs. They may give the grand daughters whatever amount they wish.

Q. SANZAF has a payment system with a minimal payment of R50 per month. You are given a booklet. You can decide how long you want to take to complete the booklet with the R50 payments. Is this system permissible?

A. It is a kuffaar Christmas hamper system which people with gluttonous eyes on money have introduced. Despite them collecting millions of Zakaat rands annually, their craving for the boodle is insatiable, hence they want to rope in even the poor with small payments. Do not join this kuffaar-type Christmas hamper jugglery.

Q. Should we allow the Tablighi Jamaat groups who follow Maulana Sa'd of

Nizaamuddin to have programmes in our Musjid. Here in Natal the instruction of the elders is not to allow them. Please advise.

A. Allow all Tablighi Jamaat groups whether they are aligned to Molvi Sa'd or to the Shura group to have their programmes in the Musjid. As long as they will not speak about the fitnah of their leadership crisis, they should be allowed in the Musjid to speak on the SIX points of the Jamaat. The leadership issue is a shaitaani fitnah which is destroying the Tabligh Jamaat. Its credibility has been seriously and grievously tarnished, damaged and ruined with this nafsani in-fighting for leadership.

Q. Is it permissible for males to study at Medina University?

A. It is not permissible for even males to study at Medina University. They teach deviation at that university. This institution produces deviates and constitutes a danger to Imaan.

Q. A qaari is circulating his article in which he claims that Sajdah Shukr may be performed without wudhu and there is no need to face the Qiblah. Is this correct?

A. What the Qari states is incorrect. This chap appears to be a follower of shaitaan. One has to be with Wudhu and face the Qiblah when making any Sajdah. We are in proximity of Qiyaamah, hence stupid fellows will incrementally be propounding their nafsaniyat under Deeni cover.

Q. Recently a woman in Sri Lanka acted as the imaam. Men and women were performing Salaat behind her. The Muslims in Sri Lanka are predominantly of the Shaafi' Math-hab. Is it permissible according to the Shaafi' Math-hab for a woman to lead Salaat with men following her?

A. It is haraam for a woman to lead men in Salaat even according to the Shaafi' Math-hab. The Salaat of the stupid men who followed the stupid zindeeqah is not valid. A wom-

THE DEVIL'S TEAM

Q. Some molvis belonging to the No Name Brand Jamiat (NNB jamiat of Fordsburg) have formed a youth group, calling it the 'deen team'. Please comment on this deen team. Is it permissible to contribute funds for this team?

A. Whatever the NNB jamiat lays its hands on is Najaasat. Its programs and projects adorned with 'deeni' fronts and faces are also Najaasat.

The evil, fisq, fujoor and kufr of this Devil's Team satanically dubbed 'deen team', are so conspicuously glaring that no Muslim who has even weak Imaan will ever be in doubt regarding the satanism of these kuffaar mas-

querading as Muslims. Only those who have extinguished their Imaan embrace the Satanist Devil's Team. There is therefore really no need to write a refutation of these Satanists.

The scoundrel molvis who support this Devil's Team are in reality Shayaateen (Devils) in human form. They are the type who will commit adultery with their own mothers right inside the Ka'bah Shareef. The Curse of Allah Ta'ala and His Malaaikah settle on these villains every second. There is nothing but zulmat (satanic darkness) dripping from and darkening their faces.

an who is so brazen and shameless as to act in flagrant conflict with the 14 century unanimous Law of Islam is either a lesbian or suffers from lesbian tendencies or she is operating under the influence of Iblees. But worse than her are the stupid men who followed her. Her brains are deranged and so are the brains of the men who followed her.

These are times of great fitnah predicted by Rasulullah (Sallallahu alayhi wasallam). Every day a new shaitaani fitnah develops. All these fataan are kuffaar – zindeeqs and munaafiqs. Worse than the stupidity and shaitaniyat of this woman is the halaalization of even homosexuality. In South Africa we are told that there is even a gay 'imaam'. This chap is Iblees-incarnate. Those who are aware of this gay devil, but continue performing Salaat behind him are the illegitimate progeny of Shaitaan.

Q. The qualifying Ulama, are facing a predicament. The masaajid are being run by modernists and the aalims are feeling uneasy to be under them, as they will have to do as they say even if things are not in accordance with shariah.

The same goes for the small madressas or deeni institutes,

it's run by mostly modernists or not Ulema-e-Haqq.

Those qualifying, don't have the finances to open their own madressas, plus they need to support their wife and children.

Someone mentioned that it is not advisable for an aalim to teach as well as open and/or to have a running business. Is this correct?

They say their aim is to only teach the deen and not focus on dunya. One should have tawakkul on only Allah Ta'ala and not the business. Please comment.

A. The molvis (they are not Ulama) are under the control and domination of the modernists and deviates who run the maktabas and schools, not because they have no finance. They are under the people of the dunya because they (the molvis) are using the deen for acquiring the dunya.

If the molvis inculcate Taqwa and practically implement their knowledge in their daily life, Allah Ta'ala will open up such avenues of Rizq which will make them completely independent. But, due to a total lack of Taqwa they are bartering the Deen for the miserable jeefah (carrion) crumbs of the dunya. They bring disgrace on themselves. Rasulullah (Sallallahu alayhi

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wasallam) said:

"If you have tawakkul in the true sense of the word, then Allah will feed you like He feeds the birds. They leave their nest hungry in the morning, and return satiated."

A molvi should do something to earn an income. He should work or do a small business and devote a few hours daily to teach children at his home. He should not teach in an institution run by modernist morons or evil molvis such as those of the NNB jamiat of Fordsburg.

Since these molvis believe that their modernist bosses are their providers of Rizq, Allah Ta'ala has cast them at the feet of the juhala who dictate the haraam terms to which the molvi worker submits. In the process he compromises the Deen, conceals the Haq and conjectures kufr interpretations to condone the evil and villainy of his modernist bosses.

If a molvi truly believes that Allah Ta'ala is the Raaziq, he will then not fear and not humiliate himself to be in the employ of juhala committees who expect the molvi to halaalize all their haraam activities.

Q. If one wakes up from sleep at midnight and finds that haidh has ended, is it Waajib to perform Isha' Salaat?

A. Since there is ample time for ghusl, and it is still Isha' time, she has to incumbently take ghusl and perform Isha' Salaat.

Q. Can money collected for a Masjid be used for a Madrasah or for another Masjid?

A. Money collected for the Masjid may not be used for the Madrasah nor for another Masjid. The same applies to money collected for a Madrasah.

Q. Is it Sunnah to recite the Musjid entering and exiting Duas at a musalla (jamaat khaanah)? Should Tahyatul Musjid be performed?

A. It is not Sunnah to perform Tahyatul Musjid in a musalla. Nevertheless, it is permissible to perform, two raka'ts Nafl

on entering the musallaa. Since the place is not a Masjid, the entering and leaving duas are not Sunnah.

Q. Is the white discharge of a woman when she is not on her cycle considered an impurity? Does she have to change her underwear every single time before Salah and also repeat wudu? A Mufti says that certain forms of discharge are not impure and wudhu does not break. He explained three forms of cervical discharge. But I am confused.

A. With his uncalled for technical exposition of the 'three' types of cervical discharge, the mufti is childishly flaunting his academic 'expertise' to the ignorant laypeople. You are validly confused by his uncalled for exposition. Must a woman take a sample of her discharge to some laboratory to determine its category, then wait several days after paying a high fee, to decide whether she has to make wudhu and perform Salaat? All forms of cervical discharge break wudhu and should be considered naapaak (impure). The soiled parts of the body and garment should be washed.

Q. Male ustadhs are not supposed to be joking around with female students, asking them personal questions even if there is a curtain separating them. I have witnessed with my own eyes how girls act and perform when moulanas ask silly and improper questions. Is a woman's voice not purdah??? And shouldn't teachers of deen know better than to joke around with girls?

A. It is haraam for male teachers to teach females even if there is a separating screen. The screen does not prevent them from amorous and immoral conduct with the girls. Practical experience has proven that these male ustadhs are under the influence of their bestial nafs when they teach girls. Their mental equilibrium is deranged by lust. It is haraam for them to ask the girls even questions on Salaat and Qur'aan. It is haraam for them to listen to them speak.

SERVING A TEMPLE AND A BANK

Q. Is it permissible to work in a bank and to assist in building a church or a temple or to contract to build a temple? According to a Mufti it is permissible. He quotes as his proof Shaami wherein is mentioned that it is permissible to work in the construction of a church. How can this be permissible? Will the money earned be halaal?

A. How can it ever be permissible to work in an institution of kufr and shirk such as a Christian church, Hindu temple and the like? The primary mission of Nubuwwat was the destruction of kufr and shirk. So how can it ever be permissible for a Muslim to aid and abet a church with his labour and expertise?

It is also mentioned in the Kutub of Fiqh that if a kaafir asks the direction of the temple, then showing him the direction is kufr. When only gastrulating with the hand to show the direction of a church is akin to kufr, how can it ever be permissible to build a church, work for a church or assist in any way to further the objectives of the church of kufr and shirk?

The text in Raddul Muhtaar, must necessarily be set aside and dismissed as an error of judgment. It may not be presented as daleel to justify and halaalize I'aanat alal ma'siyat which is explicitly declared haraam by the Nass of the Qur'aan Majeed.

It is indeed lamentable that a Mufti refrains from

applying his mind, and cites just any hogwash as this palpable error as a daleel for issuing a fatwa of permissibility for an obnoxious practice which the heart of a Mu'min violently repels. The Mufti has acquitted himself with extreme short-sightedness and has not even attempted to apply his mind to the issue. Just any juz'i in the kutub may not be digged out to justify and halaalize what is clearly and blatantly evil and haraam. Working in any capacity whatsoever for a church or a riba bank is haraam. The earnings too are haraam.

The Mufti should be conscious of the thin ice he is skating on when issuing fatwas. Without Taqwa, a mufti will mislead people and be a victim of his *nafsaaniyat*. Furthermore, the mind of a Mufti should be independent, not anchored to customs and norms, nor should he be concerned with criticism or any other worldly set-back or loss of donations, etc. when issuing fatwas. He should not wade through the kutub searching for rare and dubious narrations to placate the whims and fancies of those who pose questions. He should be a beacon of light and a proclaimer of the Haqq to defend the Shariah. His job is to solidify the bond between the servant and Allah Ta'ala, not to open avenues for baatil, haraam and futility.

The voices of the girls are aural. It is haraam, especially in this day, for males to teach girls regardless of the mock screen. The screen today in girls madrasahs where male ustadhs teach them is shaitaan's trick to bamboozle the ignorant ones. It is only a flimsy cover which does not prevent the lustful conversations out of which develop even relationships between girls and their male teachers.

Q. Are eyelash extensions per-

missible? It's a small thing that attaches to your eyelashes that makes them look fuller?

A. Eyelash extensions are not permissible. Such items of deception are haraam. These are artefacts of shaitaan.

Q. Also a woman is in her 60's but her skin is sagging and she looks extremely old. Is she allowed to get the procedure that lifts the face or inject fillers in the face temporarily to make it look better?

(Continued on page 12)

Madaaris was able to understand the benefits of the oral system of examinations. The Madaaris authorities due to custom fail to understand the disadvantages of the written form of examination and the advantages of the oral system. When viewing the bid'aat and the futility introduced in the Madaaris, especially of the current age, it is not at all surprising that no one will be able to understand the wisdom stated by Hadhrat Thanvi (Rahmatullah alayh).

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) was averse to written examinations which are customary in the Madaaris. Commenting on the system of written examinations of the Madaaris, Hadhrat Thanvi said:

“My opinion in regard to *Imtihaan* (Examinations) is that the *Imtihaan* should be *tagreeri* (oral). The *oral imtihaan* quickly reveals the student’s ability and potential. The purpose is to see whether the stu-

dent has understood what he has learnt, not whether he is a Haafiz of the Kitaab or not. Thus, in oral examinations there is ease for the student, and the objective of the *Imtihaan* is also achieved.

On the contrary, in the customary method, i.e. written *Imtihaan*, there is nothing but hardship. When I was studying in Deoband I had to spend the entire night in preparation for the *Imtihaan*. I would be deprived of sleep. My

health would suffer. As long as the whole kitaab was not studied one could not write the examination.

On the basis of these experiences, when I was in Khanpur I formulated simple rules and regulations for the *Imtihaan*. Outstanding results were obtained.

Now nothing is in my control. I can only proffer advice. I have explained to the Authorities of the Madrasahs about the (ills of the) current system of writ-

ten *Imtihaan* in the Madaaris. The entire kitaab has to be swotted. Only then can a candidate confidently write his *Imtihaan*. However, no one is interested.” (*End of Hadhrat Thanvi’s malfooth*)

Entrenched customs blind even well-grounded Ulama who sometimes fail to understand simple realities to which their attention is drawn by even great luminaries. Hadhrat Thanvi laments the fact that none of the

NADWATUL ULAMA AND ABU JAHL

Explaining who in the truest sense of the concept are the Ulama-e-Haqq (the True Ulama), Hakimul Ummat, Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said: “How can he (an Aalim) be of the Ahl-e-Haqq when his gaze is focussed on others (besides Allah Ta’ala)? *Walahoula wa la quwwata!* It is utterly disgraceful that a man is initiated as a mureed (by a Shaikh) merely to increase his circle and strength. Haqq is such a power that if in the entire

world there re-
mains only one
Man of the Haqq,
and the whole
world is filled
with Ahl-e-Baatil
(People of Falsehood), then the
Aalim of Haqq views them all as
beings devoid of reality. He un-
derstands and knows: ‘I can
overwhelm them all (with the
Haqq).’ If he (the Aalim of
Haqq) lacks this degree of spir-
itual power, then, in fact, he is
not among the Ahl-e-Haqq.”

Allah, Abu Jahl. The primary objective for the formation of this body (the Nadwah of Abu Jahl) was to harm Rasulullah (Sallallahu alayhi wasallam) and to prevent the spread of the Deen. It is

therefore not surprising that this very influence (of Abu Jahl's Nadwah) is today raining on Nadwah (i.e. Nadwatul Ulama of Lucknow)."
(Hadhrat Maulana Ashraf Ali Thanvi)

The Sahaabah asked: 'O Rasulullah! When will this happen?' Rasulullah (sallallahu alayhi wasallam) said: "When you see women seated in the saddle (in the driving seat – riding horses and driving cars); when singing girls are in profusion; when false testimony becomes the norm; when homosexuality (and lesbianism) becomes rampant."

Rasulullah (sallallahu alayhi wasallam) said: "I take oath by The Being Who has sent me with the Truth (of Islam)! The world will come to an end only after (the calamities) of earthquakes, showers of stones (from the heaven) and disfigurement (of the faces of people) have taken place.

of the Qur'aan
Majeed.

“Today’s jalsahs are *jhulsah* (an inferno or an evil disaster). In most cases the objective is pride and fame.” (Hadhrat Maulana Ashraf Ali Thanvi).

ed by riya (show)
takabbur (pride), is-
raaf (waste) and the
desire for name and
fame.

Large sums of Lillah monies are wasted down the sewerage drains in feeding and merrymaking. All of this shaitaniyat takes place amid the heart-rending suffering of millions of this Ummah. But the hearts have become harder than stone in terms

In the name of the Deen *nafsaani* objectives are being pursued. There is no goodness and no benefit in the plague of *jalsahs* of this era. Every *jalsah* is a haraam merry-making function motivat-

The people operating the madaaris and organizing these evil jalsahs suffer from nafsaaani diseases like a man in whose every vein the disease of rabies has permeated. Nafsaaani lusts have driven them to the brink of insanity. The nafsaaani objectives are being pursued in the name of the Deen. This is among the signs of Qiyaamah.

beggar"

(Ad-Dhuha, Aayat 10)
 Rasulullah (Sallallahu alayhi
 wasallam) said:
*“The beggar standing at the
 door is Allah’s gift for the
 Mu’min.”*

The beggar is sent by Allah Ta'ala to one's door. Allah Ta'ala is the sole Provider of Rizq which is for His every creation. The pious, the sinners, Muslims and kuffaar are all provided Rizq by only Allah Ta'ala. In this dunya, He sends a person's Rizq via some agency. Therefore the one who gives to the beggar has been appointed by Allah Ta'ala to provide the beggar's pre-ordained Rizq. The Qur'aan therefore prohibits buffeting and rebuffing the beggar whom is Allah's gift for the Mu'min.

Hadhrat Nabi Isaa (Alayhis salaam) said that when a beggar is rebuffed, the Angels of Mercy will not visit that home for seven days. Hadhrat Sufyaan Thauri (Rahmatullah alayh) would welcome a beggar and delightfully present him with something. He would comment: “Welcome to the one who has come to cleanse me

of my sins.” Giving to the needy is a form of expiation for sins. It is for this reason advisable to give some Sadqah whenever one has committed a sin. The Sadqah facilitates acceptance of Taubah. The Hadith states: “Sadqah extinguishes the Wrath of Allah.” In the wake of sin comes the Wrath of Allah Ta’ala.

Nowadays there are numerous drug addicts begging. When they come begging, give them some food, not money. Do not turn them away empty handed. If they are not satisfied with food, they will stay away of their own accord.

Once Hadhrat Ali (Radhiyallahu anhu) was found sobbing profusely. When asked for the reason, he said that it appeared that Allah Ta'ala was annoyed with him. When asked to explain, Hadhrat Ali (Radhiyallahu anhu) said that no beggar had visited him for seven days. This gave rise to the conclusion that for some reason Allah Ta'ala was annoyed, hence He did not allow any beggar to visit his (Hadhrat Ali's) home for seven days.

FIREWORKS – ARTEFACTS OF IBLEES

Question: Is it permissible to sell fireworks? A Mufti says that there is 'leeway' for selling fireworks. He basis his 'leeway' on the fact that fireworks can be used for SOS flares. Is his argument valid? Please comment in detail.

ANSWER

How is it possible for any 'leeway' in a horrendously satanic haraam activity such as fireworks? A Muslim with healthy Imaan only has to follow Rasulullah's command: "*Seek a fatwa from your heart.*", and he will readily understand that there is absolutely no leeway for permissibility in buying, selling and playing with fireworks.

The factors which render fireworks haraam are glaringly conspicuous. It indeed boggles the mind that a Mufti is able to mislead the unwary and the ignorant by saying that there is 'leeway' in fireworks. Among the factors of *hurmat* which render fireworks haraam beyond any vestige of doubt are:

1) *Shaitaani Israaf*. Who is the Muslim who fails to understand the villainy and notoriety of sending up in flames and bangs the ni'mat of

wealth bestowed by Allah Ta'ala? Once Rasulullah (Sallallahu alayhi wasallam) said to Hadhrat Umar (Radhiyallahu anhu) that on the Day of Qiyaamah he will be questioned about even the dates he consumes. Then Nabi-e-Kareem (Sallallahu alayhi wasallam) recited the Aayat: "*And most certainly on that Day will you be questioned about the bounties (of Allah Ta'ala).*"

Literally, fireworks is burning out the ni'mat of money, and this renders the destroyer and the ingrate the brother of Iblees as mentioned in the Qur'aan Majeed: "*Do not be wasteful, for verily the wasters are the brothers of the shayaa-teen, and shaitaan unto his Rabb was ungrateful.*" Thus, those who send their money to Jahannam via the medium of fireworks are just as ungrateful to Allah Ta'ala as Iblees.

2) Fireworks are purely *Tashabbuh bil kuffaar*. It is a satanic activity initiated by kuffaar – Hindu mushrikeen and Christian kuffaar. Imitating the kuffaar is a major sin and could even deliver one to the brink of kufr.

3) Aggravating the *Tashabbuh* is the fact that fireworks generally as observed by the ignorant masses are resorted to on the occasion of Diwaali, Guy Fawkes, and in India even on the glorious auspicious Night of Baraa't.

4) The seller of fireworks is worse than the actual perpetrators, for he arranges, brings together and prepares a whole community of juhala to indulge in this satanism. He needs to be impaled, executed and his corpse left on public display for days. He is the chief agent of shaitaan. He leads the ignorant and unwary servants of Allah Ta'ala along the pathway to Jahannam where he will see and suffer the real fireworks of Allah's Athaab.

5) The time for this satanistic display is the night when Allah Ta'ala descends to the Fourth Samaa' and calls out to His servants to seek His special mercy and forgiveness. At this auspicious time, the ignorant Muslims are worshipping Iblees with their firework-jahannami displays and indulgences.

Rasulullah (Sallallahu alayhi wasallam) even

forbade unnecessary conversation after Isha'. Allah Ta'ala has created the night primarily for rest, sleep and ibaadat. But the Mufti Sahib grants ignorant Muslims latitude and 'leeway' to indulge in shaitaaniyat during the holy moments of the night time.

6) Fireworks are not *maal (tangible commodity)* which could be merchandise for sale. The sale itself is *baatil*. The proceeds of fireworks are haraam. But the *maajin* (moron) muftis of this era in which *jahl-e-murakkab* (compound ignorance) preponderates, will dig out some obscurity to halaalize *baatil*.

7) Every year we have reports of injury to people and animals caused by the reckless shaitaaniyat of those intoxicated with satanism when they indulge in fireworks.

These are some reasons for the total and absolute prohibition of fireworks. It is indeed lamentable that an article has to be written to induce understanding of an issue whose prohibition to understand is as simple as the prohibition of *riba*, *pork*, *liquor*, *gambling* and all major sins. May Allah

Ta'ala remove the cobwebs from the brains of molvis who see 'leeway' in fireworks, alcohol, pictures of animate objects, carrion and the plethora of western sins which the *maajin* characters are halaalizing on the basis of such *ta'weel* which is absolutely baseless, stupid and ludicrous.

Thus, the SOS '*daleel*' is pure, silly rubbish by which the mufti advertises his *jahaalat*. Every moron knows that the millions of rands of fireworks of a great variety are not for SOS purposes. How can a mufti acquit himself so stupidly to disgorge the SOS trash to explain the varieties of haraam fireworks with which adults and children play and burn in the streets on Diwali and Christmas occasions? Indeed the brains have become vermiculated by shaitaani manipulation.

SOS flares are rare episodes occurring in mid-ocean where no soul exists and no one is aware of. When mention is made of 'fireworks' every jaahil understands that the reference is not to SOS flares, but to the artefacts of Iblees for Diwali and Guy Fawkes and similar other kuffaar occasions.

THE ULAMA HAVE BECOME WORSHIPPERS OF FUTILE CUSTOMS

(By Hadhrat Maulana Ashraf Ali Thanvi) The fraternity of the Ahl-e-Ilm (i.e. the Ulama) frequently labels people as worshippers of customs. However, I say that these Ulama are the worst worshippers of custom. They will not abandon old practices (i.e. practices which have outlived their utility, e.g. *jalsahs* and *dastaarbandi* customs) despite the need for abandoning the customs.

Hadhrat Maulana

Gangohi (Rahmatullah alayh) had proffered some advice to a certain Madrasah (namely, Darul Uloom Deoband). He had advised that certain kitaabs be expunged from the syllabus (these were the books of philosophy). But no one (of the authorities of the Madrasah) had practically implemented his advice despite all of them being Hadhrat's devotees. But they did not pay any heed to the *mashwarah* of Hadhrat Gangohi.

This is the 'value' they attach to the *mashwarah* of the Buzrugs.

The condition of the Ahl-e-Madaaris is that whatever is entrenched in their minds, they will act accordingly. (In other words, their brains are fossilized). They will not listen to anyone.

My opinion regarding examinations is that examinations should be oral. In oral examinations, the worth of the student is quickly ascertained..... Alt-

hough I had advised the authorities of the Madaaris in this regard, no one paid any heed.....

There is no proper system and principles in the Madaaris. The situation is extremely deplorable. How is it possible for these people to govern a country when they are unable to govern even a Madrasah?

Furthermore, the students too nowadays are such whose attention is not focused on *Uloom*. They consider it a great

mi'raaj to be fitted with a huge turban and given a large printed poster (the certificate). Thus they have become molvis and maulanas! This fossilization is the effect of worshipping customs. The fossilization is extreme.

For them progress is to join the khilaafat movement (a political movement of that era) or the Congress (i.e. the Hindu Congress). They do not progress in *Uloom*. Yes, their pro-

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“THEIR TONGUES SWEETER THAN SUGAR- THEIR HEARTS, THE HEARTS OF WOLVES”

Abu Hurairah (Radhiyallahu anhu) narrated that Nabi (Sallallahu alayhi wasallam) said:

“During *Aakhiruz Zamaan* (the end of times – close to *Qiyaamah*) will emerge such people (molvis and sheikhs) who will use the *deen* for the acquisition of the *dunya* (just as they would acquire) milk.”

In another Hadith it is mentioned: “They will consume the *dunya* with the *Deen* (i.e. exchange the *Deen* for the *dunya*).” In another ver-

sion it is mentioned: “*Their tongues will be sweeter than sugar whilst their hearts will be the hearts of wolves.*”

Taking an oath, Imaam Abul Laith Samarqandi (Rahmatullah alayh) said: “*Allah will send such a fitna (trial/punishment) on them which will leave wisemen bewildered.*” -- *Tambee-hul Ghaafileen*

This Hadith and similar other Ahaadith vividly depict the condition of the *ulama-e-soo'* of our age. Those with tongues sweeter than

sugar, but with the hearts of wolves refer specifically to those molvis who globe-trot, delivering ‘*deeni*’ lectures and bamboozling the masses with their oratory. All of this for the sake of the *dunya* – *hub-e-maal* (love of wealth) and *hub-e-jah* (love of name and fame). They are in reality wolves pillaging and plundering the Imaan and morals of the ignorant masses. They are the facebook molvis and sheikhs. Beware of them!

TAQWA HAS VANISHED

Taqwa? What is it?

To even the so-called ‘sufis’ and ‘sheikhs’ of the dead and desolate khanqas of this age *Taqwa* is an alien concept. In fact, it is viewed with disdain by the muftis – the *maajin* (moron) type. They look on askance and bewildered when *Taqwa* is mentioned. For the most pious in this age, observance of *Mus-tahabbaat* is the limit – the loftiest stage of *Taqwa* which they can ever conceive of.

The following anecdotes and explanation by Allaamah Abdul Wahhaab Sha’raani (Rahmatullah alayh) of the 9th century will be salubrious for those who

have a sound understanding of the *Deen* although they may not be giving practical expression to the demands of *Taqwa*.

“The *Mashaaikh* would apprehend and reprimand their mureeds for stretching their legs without valid reason whether during the day or night. Their rationale for this apprehension was their knowledge that the *Mureed* is perpetually in the presence of Allah *Azza Wa Jal* hence he should be alert and perceive the Divine Presence which will prevent him from acting in any disrespectful manner. His stretching his legs indicates complete

ghaflat of the Divine Presence. Whether the *mureed* is conscious of the Divine Presence or not, the fact is that he is always in Allah’s Presence.

Therefore, the *Mashaaikh* insisted that the *mureed* should at all times avoid stretching his legs unnecessarily, and this is the dictate of Imaan. He understands that he is at all times in Allah’s Presence until ultimately the veils are removed and he vividly perceives Allah’s Presence. When the veil is uplifted, he will observe the Divine Presence with absolute certitude and conviction.

At this juncture when the veil is uplifted, the *mureed* will regard the smiting of his neck light-

BOGUS SUFIS AND CRANK MOLVIS

Allaamah Abdul Wahhaab Sha’raani (Rahmatullah alayh) of the 9th Islamic century, narrates:

“Once I met one of the *mutasawwifeen* (crank and bogus sufis such as we find in our era) who said to me: ‘We are such persons on whom there remains not a single sin.’ I asked him to explain. He said: “We have implicit faith that the true Actor is Allah Ta’ala, not we.’ (In other words, all our actions of any kind are in reality imposed on us by Allah Ta’ala, hence we are sinless).

I said to him: “*Taubah* and *Istighfaar* are incumbent on you because you have demolished all the fundamentals of the *Shariat* and

transgressed all its limits. By Allah! If I was the Sultan I would have smitten the neck of such a person (i.e. execute him).

All the *Ambiyaa* (Alayhimus salaam) and all the *Akaabir Auliya* believed that Allah Ta’ala is the Creator of their actions, but despite this, they engaged in *Taubah*, *Istighfaar* and cried in profusion. In fact, they shed so much tears that even grass grew from their tears.”

If there was genuine Islamic Law prevailing today, all the *zanadaqah* (heretics) masquerading today as *ulama* and *sufis* would have been put to the sword as Allaamah Sha’raani (Rahmatullah alayh) had said to the crank sufi.

er and more bearable than stretching his legs unnecessarily. In fact, if he is given the choice between stretching his legs and being cast into the fire, he will opt for the latter.

It has reached us that once Ibraahim Bin Adham (Rahmatullah alayh) said: “*I had once during the night stretched my leg whilst I was sitting and reciting my wurd (wazeefah). I heard a Voice proclaiming: ‘O Ibraahim? This sitting posture of the kings is not appropriate.’*

Thereafter Ibraahim Bin Adham lived another 20 years, but never

again did he stretch his legs.

From what we have narrated, it will be understood that the *Mashaaikh* would not tolerate their mureeds committing any disliked (disrespectful) act, leave alone *zaahiri* and *baatini* haraam acts. The *tareeqah* of the *Mashaaikh* is adorned with conformity with the *Kitaab* and the *Sunnah*, contrary to what those who have no knowledge of their *tareeqah* conjecture.”

This should convey some idea of the meaning of *Taqwa* to people of understanding.

THE ULAMA HAVE BECOME WORSHIPPERS OF FUTILE CUSTOMS

(Continued from page 7)

gress in *jahl* (ignorance) is incremental.

Truly, those who have not been in the *suhbat* (company) of the Ahlullaah, their hearts are incapable of comprehending realities. Their hearts are totally dead.”

(End of Hadhrat

Thanvi’s comments)

At one stage Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) was the *Sar Parast* (Head) of Darul Uloom Deoband. However, he resigned because of the fossilized attitude of the authorities. He commented: “Of what benefit is it being the *Sar Parast*

when they do not act in accordance with the advice offered? I therefore feel relieved of a burden by having resigned.”

The Ulama should reflect and engage in some deep soul-searching to understand their deviation and the destruction they are wroughting to the Ummah with their *baatil ta’weelaat* for

making halaal so many of the prohibitions of Allah *Azza Wa Jal*.

They should understand that the *jalsahs*, functions and conferences they are engaging in are all snares of *shaitaan*. These functions have outlived their utility. Not only this, but the *hurmat* is aggravated by the accretion of

multiple evils which always accompany the *jalsahs* of today. They should understand that they have become Signs of *Qiyaamah*. About such Ulama, Rasulullah (Sallallahu alayhi wasallam) said:

“*Deen will be imparted for purposes other than the Deen. The dunya will be pursued with the a’mal of the Aakhirat.*”

BENEFITS OF WATERMELON

There are many varieties of the melon: the honeydew; the muskmelon; cantaloupe (spanspek); the winter melon (the green type); the casaba, which is another variety of the winter melon; the ogen melon; and the Watermelon.

Select melons by their colour and firmness. The muskmelon and cantaloupe should be selected by their colour, firmness and fragrance. Avoid those that are very hard, very soft, or that are puffy at the stem. The cantaloupe usually has coarse netting over its surface. To test the ripeness of a watermelon, thump it with the finger.

If it has a hollow sound, it is ripe. Scratching the surface with the fingernail is another way to test. If the skin comes off easily, it is ripe. After cutting a Watermelon, if you find that the flesh is puffy, discard it. It is injured,

or it is overripe. Eating such a Watermelon may cause stomach upset. The flesh of a good watermelon will be firm, crispy, and juicy.

All melons are excellent sources of pure distilled water containing a great deal of minerals essential for good health. Eating melons is one of the best ways of supplying the body with pure distilled water, which they absorb from deep reserves in the ground.

Melons are very valuable in purging the body of toxic matter. They are rich in silicon; eat them right down to the rind. They rejuvenate and alkalise the body. They are excellent sources of vitamins A and C, as well as B complex vitamins.

Melons produce sperm, soothe the heart, cleanse the bladder and liver, nourish and cool the body. If eaten regularly, they aid in flushing out kidney and blad-

der stones. They increase mother's milk during lactation. They are excellent in cases of jaundice, constipation and excessiveness of toxins in the system. Do not eat them immediately after a heavy meal but rather sometime midway between two meals.

In some countries, the seeds are dried in the sun to facilitate easy removal of the skin. The kernel is then used in sweetmeats.

Some Unani authorities do not recommend drinking milk after eating any melon as this may cause diarrhoea. Nor is it healthy to eat the fruit on a hungry stomach. To derive maximum benefit, eat it a little while after meals, not immediately. According to them eating muskmelon in the morning, may cause diarrhoea in certain persons. Ideally, it should be eaten sometime after a meal.

The muskmelon can

be used advantageously for many conditions. To gain body weight, eat the fruit daily followed by a glass of sugar water. In about one and half months, the weight will have increased by a kilo or so. Eating muskmelons in the hot months prevent heat stroke. It soothes the heart, mind, and nerves.

The dried rind of the muskmelon has several uses. For pain in the kidney, wash about six grams of the rind in running water; boil on a low fire in 250 ml water for about two hours. Sieve, sweeten with sugar and drink half the liquid in the morning and the remainder in the evening. Following this regimen for a week, removes any pain in the kidney for any reason.

The watermelon is regarded as a cold fruit. It is a great quencher of thirst associated with atmospheric heat. It is diuretic, thus expelling excessive body heat by way of urination.

The hakims do not

recommend eating the fruit just before a meal or immediately after a meal; it should be eaten at least 2 hours after a meal. They maintain that eating the fruit excessively or eating it in cold weather causes pains in the joints. They also believe eating too much watermelon reduces sexual power. Suffice to say that anything in moderation is good and not harmful.

Watermelon seeds are dried in the sun to facilitate easy removal of the skin. The kernel is very beneficial in disorders associated with excessive heat and in weaknesses of the brain.

(Fruits that Heal by Dr. L. Keeka and T. A. Lasania)

Although there are several Hadith narrations stating the virtues and benefits of eating watermelon, most Authorities say that these narrations are of decrepit status. However, the Hakeems recommend eating watermelon.

THE INTERFAITH SNARE

ONLY JUHALA AND MURTADS ARE ENSNARED

One of Shaitaan's most potent weapons and traps in this age is the kuffaar interfaith movement designed to undermine and destroy Islam. Yet, we find so-called 'ulama' (jaahil molvis and sheikhs) sacrificing their Imaan and becoming *murtads* by casting themselves into the tentacles of this snare. Among the victims in this trap are some stupid molvis who unintentionally and unknowingly eliminate their Imaan with their participation in this evil movement established by the western kuffaar.

The western Christians have made substantial inroads in Mus-

lim countries with their missionary activity. Millions of totally jaahil Muslims have been weaned from Islam and have renounced the Deen. In our age, these missionaries have added another dimension to their conspiracy of destroying Islam, and that is the interfaith movement which shaitaan has adorned and presented to the molvis and sheikhs in extremely deceptive ways.

While the missionaries have been converting ignorant Muslims in many lands, they are now converting molvis and sheikhs and the so-called jaahil Muslim intelligentsia without these jaahils even realizing that by their participation in the interfaith

plot they are eliminating their Imaan. Their renunciation of islam is so subtly achieved that they fail to perceive the kufr in their hearts.

Islam allows only Tabligh and Da'wat to the kuffaar. There is no scope whatsoever in Islam for accepting, even superficially, the beliefs of other religions and ideologies. A fundamental article of the interfaith ideology is that ISLAM IS NOT THE ABSOLUTE TRUTH, AND THAT ALL RELIGIONS AND IDEOLOGIES (EVEN ATHEISM) ARE ON PAR. Sitting, co-operating and discussing with people on this basis is explicit kufr which destroys Imaan.

The 'Muslims' who

engage in this movement, hugging and embracing the priests and the pundits of kufr, are in fact servile bootlickers. Kufr is dinned into their ears. They are constrained to listen attentively and obediently to the deluge of kufr disgorgement from the priests and pundits who are the dominant figures in this satanic plot hatched to destroy Islam.

The one and only way of dialogue with kuffaar, is the method of Tabligh and Da'wat in the way discharged by the Ambiya (Alayhimus salaam). There is no other way. Islam came for the everlasting salvation of mankind in the Hereafter. The objective of Islam is not embracing kuffaar priests and atheists, hugging them, affording them an atten-

tive ear for their kufr disgorgement, and to superciliously convey to them that Islam tolerates their beliefs of kufr.

The Qur'aan Majeed, explaining the Islamic methodology, states explicitly: *"Verily, you (O kuffaar!) and whatever you are worshipping besides Allah are the fuel of Jahannam. You will be entering it."* (Al-Ambiya, Aayat 97)

In denigration and rejection of the kufr of his community, Nabi Ibraaheem (Alayhis salaam) in a dialogue with the kuffaar, said: *"What! Do they (your idols) hear you when you call them? Or do they benefit or harm you?"* They said: *"In fact, we found our forefathers doing so (worshipping). He (Ibraaheem) said:*

(Continued on page 10)

MOCKERY OF QUR'AN AND INSTITUTION OF NIKAH

A U.K. Student of the Deen writes:

(The comments of The Majlis are in brackets and in italics.)

“Recently a wedding took place in UK. The Nikah was at a hall. Men and women sat in the same hall without any partition and the women were not in niqab.

The girl’s uncle, a mufti *(a Satanist jaahil – The Majlis)*, performed the Nikah in this atmosphere of immodesty. The local imam recited Qiraa’t. *(Most qaaris according to the Hadith are munaafiqeen – The Majlis).*

After this debacle, an abundance of food was provided, music was played, followed by a nasheed. People sat on chairs and tables to eat, because in their hearts they have no concern for the Sunnah. *(How can they have any concern for the Sunnah when they so flagrantly indulge in kabeerah sins in public? They clearly display an attitude of kufr. In fact, they have*

eliminated their Imaan by believing that all these major sins are halaal. – The Majlis)

What constrained the mufti and the Imam to perform the Nikah and recite the Word of Allah in an environment akin to a brothel? *(The kufr hidden in the heart and the boodle – The Majlis).* That may sound harsh, but in this wedding, like many others, women wear make up and such dresses that no doubt attract men. If that is the attire, then the fitting description of these women is that they are like prostitutes. *(In fact, Rasulullah – sallallahu alayhi wasallam) – described them as adulteresses – The Majlis)*

When a woman is commanded explicitly by Qur’an to emerge from the home out of necessity, and the Shariah prohibits her from going for Fardh Salah to the Masjid, then since when did it become permissible for her to emerge from her home in this day and age of fitnah to attend an invi-

tation from the girl’s side, which in this instance, was not a walimah? Invitation from the girl’s side is an innovation. *(In fact, it is not permissible for women to attend a walimah even if there is separation of the sexes and no music etc. – The Majlis)*

By their presence, the local imam, mufti and tablighis are complicit in endorsing haraam, but they will justify their actions with some convoluted rationale, such as maintaining unity and not breaking hearts. These excuses are presented by supposedly learned people, who possess a superficial knowledge of Shari’ah. *(These molvis, muftis and imams are juhala and mudhilleen – The Majlis)*

One example is sufficient to destroy any semblance of an excuse. When a Sahabi saw his young son playing a game that the Nabi of Allah had forbidden, he warned him and when he continued, he ceased speaking to him.

How does the above even compare to the major crimes of immodesty, music, extravagance and abandonment of Sunnah that

took place at this wedding function? Worst of all was the attendance of Tablighi womenfolk who attended this function donning a niqab, which in reality was a disguise for the immorality that lurks in their hearts. *(The Tablighi Jamaat has ruined millions of Muslim females by luring them into the streets and into corruption. Tabligh is used as a front for their evil. This is a sign of Qiyaamah. Nafsaaniyat and worldly objectives will be pursued under deeni guise. The nikaab is nowadays a licence for freely roaming in the streets, malls and public places. It has become a massive shaitaani ploy. – The Majlis)*

It doesn’t take a genius to understand the haraam nature of this function. One need not be an expert in fiqh, nor have an in depth knowledge of Deen. All they needed to ask themselves was that if Hadhrat Abu Bakr Radhiyallahu Anhu and Hadhrat A’isha Radhiyallahu Anha were alive today, would they have attended such a function under the guise of maintaining unity? This question is

sufficient for a person that has understanding.

In Darul Islam, one wonders what punishment all these people would receive.

(In a genuine Darul Islam the fussaaq and fujaar will not have the opportunity of exhibiting their fisq and fujoor – The Majlis)

The few that did not attend this haraam function were considered as persons who cast gloom over social enjoyment. *(They will still regret their enjoyment in Jahannam. They imply that Allah Ta’ala and His Rasool with the Shariah has cast gloom on their enjoyment of fisq and fujoor. The Qur’aan Majeed states: “The life of this world is but play and amusement whilst the Abode of the Aakhirah is best for those who fear. What! Have you no sense?” – The Majlis)*

Unless all the organisers and attendees make sincere taubah, their party will well and truly come back to haunt them in the here-after.

(No, they will see the consequences here in this dunya in a variety of ways of misfortune and calamities. The Aakhirat is another matter. – The Majlis)

THE INTERFAITH SNARE

(Continued from page 9)

‘What do you think of the things you worship – you and your forefathers. Verily, they are my enemies except Rabbul Aalameen Who has created me, then it is He Who has guided me.’

(Remember) when Ibraaheem said to his father and his people: “Verily, I am free from the things you worship.....”

Verily, for you (O Muslimeen!) there is a beautiful way/pattern/ideology in Ibraaheem and those with him. Remember when he said to his people: ‘Verily, we are free from you and from the things you worship. We have rejected you, and everlasting hatred and animosity have

become manifest between you and us as long as you (do not) believe in The One Allah....”

This then is the methodology and the attitude of the Mu’min when having dialogue with the kuffaar. The Mubaligh is not permitted to adopt an ambivalent, dubious satanically deceptive policy which has room for overt acceptance of the dictates and terms of the shaitaani kuffaar interfaith religion which stipulates submission to its cardinal kufr articles of faith for participation. It is this overt acceptance of the kufr articles of faith which renders the molvis and sheikhs *mur-tad*.

(Continued on page 11)

ALLAH’S NAME - MUDHIEL

(Continued from page 1)

Akaabir Ulama, not to bogus molvis and sheikhs such as the MJC and NNB jamiat characters. These characters are Satanist in and out, top and bottom.

Some among the *Ahl-e-Kamaal* among our very recent Akaabir had unwittingly initiated bid’aat such as mass I’tikaaf functions, khatm -e-khwaajgaan, public halqah thikr, etc. The *ghulu’ (haraam bigotry)* of the Tabligh Jamaat were ensnared into a pertinent ex-

ample of deviance.

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) had taken to task seniors who introduce acts of bid’ah. Some seniors had without thinking and understanding the long term immoral and satanic consequences of these shaitaani radio stations, had expressed themselves with ambivalence. They were bowled over by the sweet, deceptive explanations of their students / mureeds and granting permission.

These are the kinds of issues – evils and prohibitions – into which the *Ahl-e-Kamaal* become ensnared. In this era which is a veritable spiritual minefield, it is of imperative importance for the genuine Ulama to exercise extreme caution regarding initiation of practices. Regardless of how ‘beautiful’ and how ‘beneficial’ a new practice may outwardly appear, the safest course is to steer clear and to rigidly adhere to the ways and methods of the Salafus Saaliheen.

"APES AND SWINES"

- Qur'aan -

"..And, He (Allah) transformed some from among them (the cursed people) into apes, swines and worshippers of devils. Indeed they are the worst and the most astray

from the Path of Rectitude." (Qur'aan)

While millions of

Muslims are languishing in abject squalor, poverty, ignorance and even starvation, we find human devils in this Ummah squandering billions of rands in their programmes of zina, prostitution, gambling, liquor and a variety of other practices of immorality.

One of the severe forms of worldly pun-

ishment which Allah Ta'ala inflicts on perverted transgressors is transformation into apes and pigs. There are two categories of such transformation: Physical and figurative. The figurative transformation overtakes innumerable people in every age. Their hearts and brains are transformed figuratively into apes

and pigs. Thus they exhibit all the despicable attributes of these two specimens of animals.

It appears that affluent people have already suffered the fate of their brains and hearts having been divinely transformed into 'apes and pigs'.

During bygone ages, people and communities according to the Qur'aan were physically transformed into apes

and pigs. They were later annihilated by Allah Ta'ala.

The Ahaadith of Rasulullah (sallallahu alayhi wasallam) mention that in close proximity to Qiyaamah the physical dimension of the *Athaab* of transformation and disfiguration will again be introduced. People will be physically disfigured and transformed into apes and pigs.

'LISTEN! OYE ULAMA-E-SOO'!

NASEEHAT FOR US

Hadhrat Bishr Al-Haafi (rahmatullah alayh) admonishing the Ulama, said:

"The Ulama used to be characterized with three lofty attributes – a true tongue, halaal and wholesome food and profound zuhd (renunciation / abstinence / purified from worldly love). But today, I do not see in any (of the Ulama) even one of these attributes. How is it possible for these (Ulama-e-Soo') to claim Ilm (Knowledge of the Deen for themselves) while they plunge into the world with mutual envy (being envious of one another), and while they revile and slander their contemporaries by the rulers solely because they fear that these rulers will incline to other Ulama besides them with their haraam (wealth) and worldly possessions. Woe unto

you, O Ulama-e-Soo'! You are supposed to be the Heirs of the Ambiya. You have inherited the Knowledge (of Nubuwwat), but you have deviated from amal (practising in accordance with this Knowledge).

You have made your Knowledge a profession by means of which you earn your living. Do you not fear that you will be among the first to roast in the Fire?"

COMMENT: *According to the Hadith, the worst among people are those who earn their living with the Knowledge of the Deen. Salaries paid to Deeni Ustaadhs, Muftis, Qaadhis and all personnel who have devoted their time to the service of the Deen are excluded from this stricture and warning. The condemnation here is applicable to the ulama-e-soo' who have made the Deen and their knowledge a subterfuge, a screen and a mask of*

deception to siphon money from the public. This category of Ulama-e-Soo' includes the newspaper vendors whose motive is nothing but money. They utilize a smattering of Deeni material to beguile the public and to trick them into believing that they are rendering Deeni service. Also included in this category of vile ulama are those who gratify their immoral bestial dictates by organizing so-called charity dinners where lewd men and women assemble for merrymaking. The radio molvis, the inter-faith molvis, the molvis who run to governmental authorities (CCMA) to suck haraam money from Masjid and Madrasah committees, sheikhs who conduct supposedly moral reformation (tazkiyatun nafs) classes in lieu of fees, the 'halaal' certificate vendors, those who devour riba ('royalties') from non-Muslim meat-houses for certifying their

haraam products to enable exporting to Muslim countries, and others of this type of breed of miscreant 'learned' men.

Hadhrat Aamir Bin Shurahbeel As-Sha'bi (rahmatullah alayh) said:

"At one time we found that Ilm was acquired only by men of intelligence and abstinence (free of worldly love). But today Ilm is acquired by those who lack intelligence and abstinence.' Once someone addressed him: 'O Faqeeh!' He responded: 'I am not a Faqeeh nor an Aalim. Verily, we merely listen to Hadith and narrate it to you as we have heard it. A Faqeeh is he who flees from the prohibitions of Allah Azza Wa Jal, and an Aalim is He who fears Allah regarding the Unseen (transcendental revealed truths)."

Al-Aarif Billah Ibn Ubaad (rahmatullah alayh) said:

"Verily, most of those who search for Knowledge are deceits

and proudful because when they pursue, for example, Fiqh which is the Knowledge closest to the goal (of Allah's Pleasure) without prior correction of their intentions and motives by means of Tasawwuf (Moral Reformation), then with such Knowledge they follow their vain desires in obedience to their personal opinions. This method (of pursuing Knowledge) is play and amusement (i.e. a mockery). (About such persons, the Qur'aan says): *"And leave those who take their Deen for play and amusement while this worldly life has deceived them."*

Verily, he in whom there is a grain of kibr (pride) and hubb-e-jah (love for fame), and the desire for leadership, is not among those who should be approached (for guidance). He is among the friends of Shaitaan, the chief of dhalaal (deviation), hence he is totally blind and deviated.

TAQWA

"Taqlwa is to be far away from all things which distance one from Allah Ta'ala."

(Hadhrat Abdullah Khafeef)

Taqwa is achieved by abstaining from all activities and attitudes which are sinful and from even such acts

which may be permissible but which do not countenance the Pleasure of Allah Ta'ala. Such acts have no benefit in the Aakhirat. Such deeds are futile in which there is no worldly benefit nor benefit in the Aakhirat.

Rasulullah (sallallahu alayhi

wasallam) said:

"You will not attain the rank of the Muttaqeen as long as you do not abstain from permissibilities for the fear of committing impermissibilities."

A futile act may be initially permissible, but constant or much indulgence culminates into haraam.

THE INTERFAITH SNARE

(Continued from page 10)

The methodology of Tabligh and Da'wat is only the way of the Ambiya (Alayhimus salaam) which is clearer than daylight. There is no ambiguity and deception in the Da'wat methodology of Islam.

TAKBEER

It is Sunnat to recite *Takbeer* once at the end of every Surah from Surah Dhuha until the end, i.e. Surah Naas. This *Takbeer* is to say: *Laa ilaaha il lallahu wal laahu Akbar.*

Questions and Answers

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(Continued from page 5)

A. The skin-lifting procedure is haraam. This is also a shaitani act. The Qur'aan Majeed describes such interference with the natural growth and appearance as acts of shaitaan. Old age is also a blessing. The Hadith describes such old people who emulate young people to be the worst of the people. For that reason it is not permissible to pluck out white hairs. The 60 year old lady should act her age. She is on the verge of the Grave. She should not make herself stupid with attempts to emulate the young.

Q. A Nikah was performed, but the girl's father refuses the marriage to be consummated as long as the Mehr is not paid. Does he have this right?

A. The wife has the right to refuse consummation if the Mehr is not paid, not her father.

Q. A non-Muslim at the age of 30 became insane. If he dies in this state, will he go to Jahan-nam or Jannat?

A. Only Allah Ta'ala knows who will go to Jannat and Jahan-nam. We cannot comment on Allah's Prerogatives and what He will do in the Hereafter. However, in terms of the rules, the non-Muslim who became insane at the age of 30 is still liable and answerable for his kufr and deeds prior to the period of insanity. His sanity will be restored and he will have to account for his deeds during the period before insanity.

Q. Is it correct to arrange the sand on the grave in the form

of a camel's hump? How high should it be?

A. Whilst the shape of the Qabr should be like a camel's hump, it should not be as high as the camel's hump. It should be one hand's span.

Q. What should one do if immediately after the Janaazah Salaat, the Imaam begins with a dua?

A. Since the Dua after the Janaazah Salaat is Bid'ah, you should walk away. Do not participate in this haraam act of bid'ah.

Q. Is vaping (smoking electric cigarettes) permissible?

A. It is just as haraam as smoking conventional cigarettes. The primary ingredients of the shaitani potion of the admixture is alcohol and glycerine which is derived from even pig substances. It causes disease and it is a filthy habit emulated from the kuffaar. It is never permissible.

Q. What is the status of the Salaat of a man who wears an earring in one of his ears whilst performing Salaat?

A. While the Salaat will be valid, all the reward is eliminated and the male with the earring is accursed according to the Hadith. It is haraam for males to wear earrings and the like. His decrepit Salaat is struck onto his face from the heavens as if it is an old dirty cloth. Despite the technical validity of the Salaat, it is incumbent that he removes the earring of shaitaan and repeats his Salaat.

Q. The estate of our deceased father was not wound up, and the heirs were not given their

shares. Many years later, they decide to finalise the estate. What values should be taken for the assets? The value on the date of the demise of our father or current day values. And, what is the value of the assets which were acquired after the death of our father?

A. The current-day value for all the assets has to be considered, including the assets which were acquired subsequent to the death of your father since these assets were purchased with the funds of the estate.

Q. A person made only one Sajdah for Sajdah Sahw. He remembers this before completing the Salaat with Salaam. What should he do? And what should he do if he remembers after having completed Salaat?

A. If he remembers before completing the Salaam, he should perform both Sajdah, recite Tashahhud, etc. and complete the Salaat. If he remembers after completing the Salaat, then if he has not yet turned away from the Qiblah nor done anything which nullifies Salaat, then he should make both Sajdahs, recite Tashahhud, etc. and complete the Salaat. If he has already engaged in an act which nullifies Salaat, then he should repeat the Salaat.

Q. Is it permissible to use a nail polish if the ingredients are halaal? If the polish is removed at Salaat times, will it be permissible to use it?

A. Firstly, there is no such nail polish available. Secondly, nail polish forms an impervious layer on the nails regardless of claims to the contrary. Based on these two fac-

tors, using nail polish is haraam. Neither will wudhu nor Salaat be valid.

Assuming that all the ingredients are halaal, then too it is haraam to use nail polish because it renders wudhu invalid. Removing the nail polish every time wudhu has to be made is impractical. In fact, the nail polish will rather lead to abandonment of Salaat. Generally, women who roam in the public utilize this satanic substance for haraam purposes – to attract the gazes of the fussaag and fujjaar.

Q. Is it permissible for a Muslim lawyer to represent and defend a criminal if he knows that the person is guilty?

A. The Qur'aan Majeed prohibits acting as a lawyer for a guilty criminal. It is not permissible to defend a guilty criminal. However, if the criminal acknowledges his crime to the attorney and repents, then it will be permissible to represent him to save him from the injustice of the kuffaar legal/unjust system.

Q. Is it permissible for a Haafizah to lead only women in Taraaweeh. She wants to strengthen her Hifz?

A. It is not permissible for a woman to lead even women in Taraaweeh Salaat. The objective of Taraaweeh is not to 'strengthen' Hifz. The objective is to gain Allah's Pleasure by means of humbly fulfilling the obligation. The Shariah urges women to perform Salaat alone and in privacy. Performing Salaat in seclusion and solitarily increases her proximity to Allah Ta'ala.

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"We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)

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**"Freedom is the crushing of
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(Hasan Basri)**

UPHEAVALS – ALLAH'S TAQDIR

"WHAT! Do you not see (realise) that Allah has created the heavens and the earth with Haqq (i.e. not in idle sport). If He Wills, He can eliminate you and substitute you with a new creation (to inhabit the earth)."

(Ibraaheem, Aayat 19)

The massive political, economic, social, moral and natural upheavals occurring in this world are not fortuitous or accidental happenings devoid of purpose and direction. All these upheavals are created by Allah Ta'ala. Everything, down to the most infinitesimal particle acts and happens by His Command.

"Not a leaf drops (from a tree), but He is

aware." (Qur'aan)

The primary concerns of Muslims are the disastrous upheavals which have emaciated, humiliated and disempowered this Ummah in every sphere of life. While Muslims, even the Ulama of this era, are seeking for the causes and searching for solutions, their focus is in entirety diverted from Allah Ta'ala, The Actual Cause. The Qur'aan and Ahaadith conspicuously spell out the earthly or secondary cause for these upheavals.

However, despite the awareness of the Ulama of the diagnosis and prescriptions of the Qur'aan and the Sunnah, even they fail to understand the relationship be-

tween these upheavals and Divine Ordainment. Thus even the Ulama resort to humiliating bootlicking of the kuffaar in search of solutions for remedying the disgraceful state of impotency and decadence of the Ummah.

Due to abject Imaani deficiency, they fail to realise that all these upheavals are created by Allah Ta'ala as punishments for the treachery of the Ummah, the worst treasonists being the Ulama about whom Rasulullah (Sallallahu alayhi wasallam) said:

"Soon there will dawn an age when the worst of the people under the canopy of the sky will be their Ulama. From them will emanate fitnah,

and the fitnah will rebound on them."

The preaching and the supposedly 'deeni' activities of the Ulama – their Darul Uloom, Khaanqas, Tablighi Jamaats, Jalsahs and so-called 'deeni' functions will be FITNAH which they will present to the ignorant Ummah in Deeni guise to further ruin their morals and Imaan. With their fitnah will they aid the zanaadaqah (deviates and blasphemers) to undermine Islam.

They scan over all the Qur'aanic aayaat and Ahaadith which state with the greatest clarity that the calamities befalling Muslims are the consequences of their treacherous misdeeds, and that these calamities are Al-

(Continued on page 11)

LAYBYING NON-EXISTENT 'QURBAANI' SPECTACLED SHEEP

QUESTION

A darul uloom is advertising the sale of sheep fitted with spectacles. The pictures have also been published by the darul uloom. They are offering Qur'baani sheep for sale. The sheep have not yet been purchased by them. However, they have advertised the sale of these sheep-to-be-bought for sale by the laybye system. They have provided their banking details. What is the ruling of the Shariah regarding these sheep for the purposes of Qur'baan?

ANSWER

The sale of the spectacted ghost sheep is baatil (baseless, haraam, null and void). It is not permissible to purchase objects which are not in the

ownership and possession of the seller.

The consequence of faasid and baatil sales is the effect of RIBA. It will be like making qur'baani of stolen animals – animals acquired by theft.

The entity offering non-existent sheep and displaying the haraam pictures of the sheep with the added mockery of spectacles on the sheep, is not a darul uloom. It is DAARUL JAHL (the Abode of Ignorance). It is totally unexpected of a Deeni institution to engage in such brazen and flagrant haraam acts for the sake of monetary objectives.

They are shockingly ignorant and insensitive regarding the great and sombre act of Qur'baani. They are more

ignorant of the spirit underlying this momentous sacrifice offered by Hadhrat Ibraaheem, (Alayhis salaam). Their dastardly act of mockery is akin to the type of mockery which the kuffaar make of the Ahkaam and Shi'aar of Islam.

IT IS NOT PERMISSIBLE TO PURCHASE THESE GHOST SHEEP. YOUR QUR'BAANI WILL NOT BE VALID.

Reprimanding these types of mockers, the Qur'aan Majeed says:

"Say (to them, O Muhammad!) What! Do you jest with His Laws and His Rasool? Do not now make excuses. Verily, you have committed kufr after your Imaan."

For their flagrant acts of mockery of Allah's Ahkaam and for their flagrant portrayal of haraam pictures, they should resort to Taubah and also renew their Imaan, for it is palpably clear that they believe that haraam pictures are halaal.

Even according to the most liberal Deobandi Molvi who has strayed from Siiraatul Mustaqeem on several major issues, pictures of animate objects are haraam. Whilst he baselessly claims that digital pictures are permissible, he maintains that when such pictures are printed on paper then it is HARAAM. We do not know whom these miscreants of Daarul Jahl are following. From whence did they gain the idea that the haraam pictures of the sheep are halaal? "Salaam on those who follow the Hidaayat (of Allah)."

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Q. A woman owned several properties. She has 2 daughters and 2 sons. While she was alive she gave each daughter R100,000, saying that this was their share of inheritance. Henceforth only the two sons will inherit in the properties. The daughters happily accepted this arrangement. The woman has died. Do the daughters inherit? What is the status of the agreement she made with them?

A. The agreement is baatil (baseless / null and void). Whatever money a parent gives to his / her children during his / her lifetime is never part of inheritance. According to the Shariah the R100,000 given to each daughter is a gift and does not form part of their inheritance irrespective of what the mother said and what she had understood. The daughters are entitled to their full share of inheritance.

Q. There is a custom of having a Qur'aan khatam followed by a feast when opening a new business or occupying a new home. Is this a valid practice in terms of the Sunnah?

A. Having a khatam and a feast when opening a business or when moving into a new house is a bid'ah and not permissible.

Q. The Janaazah Salaat for the mayyit was performed at home. The womenfolk wanted to join in the Salaat, but I prevented them. Did I do right?

A. You acted correctly. However, if the males are only mahrams, then they may join in by standing at the back. But since there will be ghair mahrams as well, it will not be permissible for them to join the Janaazah Salaat.

Q. If a woman had an illicit relationship with a man, can she marry his son after having terminated the relationship?

A. Marriage to the man's son will not be valid.

Q. Is it permissible to recite from any Ruku' or from the middle of a Ruku' in Salaat?

A. Yes, it is permissible to recite in Salaat from any Ruku' or from the middle of a

Ruku'.

Q. On the Day of Qiyaamah will people be resurrected with their physical bodies or only their souls?

A. Most certainly, people will be resurrected in Qiyaamah with their physical bodies. Minus the physical body there is no Insaan. Insaan is a combination of soul and body.

Q. A car bought with haraam money was given to us as a gift by a relative. What should we do with the car?

A. If the car was bought with haraam money, then it is not permissible for you to use the car. Sell it and distribute the money to the poor.

Q. Is it permissible for a woman to wear pants?

A. If the pants are female pants, not male pants, then it is meritorious to wear it under the long dress.

Q. I do not sit for the bayaans of some Maulanas in the Musjid. Am I sinful?

A. You will not be sinful if you do not attend the lectures of any Maulana. It is not Waajib to attend the lectures.

Q. I distance myself from scholars who appear on ITV. Is my stance proper?

A. In fact, it is Waajib to distance yourself from faasiq/faajir 'scholars' who appear on ITV and on shaitaani media such as facebook. These media are the tools of Shaitaan and these molvis and so-called scholars are the agents of Iblees.

Q. Due to the split in the Tabligh Jamaat, I am not attending any of their Ijtimas. Will I be a sinner?

A. You will not be a sinner for not attending any Ijtimas. It is not Waajib to attend ijtimas. In fact half of the Tablighis themselves boycott the Ijtimas of their opposing faction.

Q. Is it permissible to reserve a specific place in the first saff behind the Imaam for the Muath-thin to deliver the Iqaamat?

A. It is not permissible to reserve a specific place in the

SAJDHAH IN RUKU'

Q. The Imaam recited an Aayat of Sajdah in Fajr Salaat. In Ruku' he made the intention of Sajdah Tilaawat. Will this suffice for the Muqtadis?

A. There is Ikhtilaaf (Difference) of our Fuqaha regarding the mas'alah of fulfilling Sajdah Tilaawat with Ruku'.

The best method is that the Imaam should not make any intention of Sajdah when going into Ruku' or when in Ruku'. His Ruku' will be an adequate substitute for the Sajdah for himself and the Muqtadis, that is if he does not make Niyyat.

However, if he does make niyyat of the Sajdah, then whilst his Sajdah will be val-

idly discharged, the Sajdah of the Muqtadis who did not make niyyat will not be discharged.

The Muqtadis who did not make niyyat, should therefore, not join the Imaam in Salaam. When the Imaam makes Salaam, they should make the Sajdah, then sit and again recite Tashahhud, Durood Dua and complete the Salaat with Salaam as usual.

The above all apply to the Jahri Salaat. As far as the Sirri Salaat is concerned, only the Imaam has the responsibility. If he does not make Sajdah, the Muqtadis will not even know that he had recited an Aayat of Tilaawat.

Musjid for the Muath-thin. Reserving a specific spot for the Muath-thin behind the Imaam has never been the practice of the Salfus Saaliheen. Reserving a place will lead to two impermissible acts:

1) It will be the introduction of a bid'ah which will become entrenched.

2) It will amount to the usurpation of the right of whoever happens to be first in that place.

Q. What does Islam say about the shape and movement of the earth? Does Islam support the theories being propagated on this issue?

A. Islam is silent on the shape and movement / motion of the earth. There is no corroboration in either the Qur'aan and Hadith for any of the views mentioned by you. This issue is not a matter of Faith. The Qur'aan only mentions that heavenly bodies move in their orbits. There is no detail in this regard.

Q. I have not paid Zakaat on my gold jewellery for many years. When calculating Zakaat for the past years, which value should I take?

A. The current price of the gold jewellery has to be used for even the Zakaat of the past years.

Q. What is the meaning of barkat in Rizq?

A. Barkat in Rizq: An example mentioned by Rasulullah (Sallallahu alayhi wasallam) is that the food prepared for two persons is sufficient for four. The food for four is sufficient for eight persons. If it suffices as mentioned in the Hadith, it will be indicative of barkat. If it does not suffice for twice the number of persons, it means that the food is devoid of barkat. The little one has, goes a long way. That is the meaning of barkat.

Q. Are countries such as the so-called Islamic Republic of Pakistan under Allah's Athaab? We see moral decadence and immorality of all kinds in many Muslim countries, even worse than in some non-Muslim countries.

A. The entire Ummah is under the Athaab of Allah Ta'ala. Some Muslim nations are undergoing mild forms of punishment mentioned in the Qur'aan as 'the lesser punishment'. When this punishment is not heeded, then the greater punishment overtakes us such

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as the horrors in Syria, Burma, the floods in Bangladesh, the earthquakes in different lands, and the internecine wars in Pakistan as well as other calamities. Pakistan is under Allah's Athaab, and the great Athaab will still befall Saudi Arabia.

Q. Is hunting and fishing permissible if the intention is to eat the meat?

A. If your livelihood is dependent on hunting and fishing, then it is permissible. But just to eat meat of wild animals whilst you are not dependent on this, hunting will not be permissible. You are living in a city and your daily life and food are not reliant on hunting and fishing. Fresh fish may be purchased from fish stores. Don't squander the valuable ni'mat of Time for gaining nafsani pleasure, and do not be a sadist deriving pleasure from the pains inflicted on the animals when this is avoidable.

Q. A Maulana says that if the intention is not pride, then the trousers may be below the ankles. He mentioned the Hadith of Hadhrat Abu Bakr (Radhiyallahu anhu). Is this correct?

A. Whether this stupid 'maulana' is a moron or a deviate, he did not explain correctly. The reason is clearly mentioned in the Hadith. Due to his protruding stomach, the trousers every time slipped down to the ankles despite every time raising them. If the trousers can be tied above the ankles, it will be haraam to wear it below the ankles even if one believes that one does not do so out of pride. The fact that a man wears his trousers below his ankles despite being aware of the Sunnah, indicates his pride and his desire to emulate the kuffaar.

Q. The majority of the musallis are Hanafis, but the Imaam is Shaafi'. Should the Hanafis follow the Shaafi' Imaam in Witr or should the Imaam perform according to the Hanafi Math-hab?

A. The Shaafi' Imaam should not perform Witr like Hanafis. He should adhere strictly to the Shaafi' Math-hab. If the majority of the musallis are Hanafis, then it is advisable to appoint a Hanafi to lead the Witr. But then, the Shaafis should go to the back or in another section to perform their Witr separately.

If the Shaafi' Imaam insists on leading the Salaat, then the Hanafis should perform their own Witr Jamaat. They should not follow the Shaafi' Imaam in Witr despite following him in Fardh and Taraaweesh Salaat.

Q. Can an 8 year old girl travel with her mother if the mahram is the mother's nephew, but her cousin?

A. The mahram for a female must be a male. The mother is not a mahram for a journey. The girl, even though she is 8 years and even with her mother may not be in the company of the cousin. He is not her mahram.

Q. My husband is addicted to pornography. What should I do?

A. Advise him of his evil. Give naseehat to the husband about his evil. Tell him of the punishment by Allah Ta'ala awaiting him. On the Day of Qiyaamah, hot iron rods will be inserted into his eyes according to the Hadith. Tell him that he may die without Imaan if he does not abandon his filthy addiction. If he continues with his evil, the wife should punish him by refusing conjugal relations, and not preparing his food, etc. Perhaps he may then realize his filthy folly.

Q. Are card games without money permissible?

A. Card games even without money are haraam.

Q. Is it sinful to always omit the two Sunnats of Fajr Salaat?

A. It is haraam to omit the Sunnatul Muakkadah Salaat. The punishment for this is the Fire of Jahannam. If there is no valid reason, it is never permissible to abandon the

TAKFEER OF THE BHAM IBLEES

Q. I have read in your statement on reverend Bham's use of the Qur'aan to promote kuffaar elections that Salaat behind him is not valid. The inevitable conclusion is that he is not a Muslim. Now what is the status of a person who subscribes to the same kufr view which the reverend propagates? Will such a person also be a kaafir?

A. Anyone subscribing to kufr is likewise guilty of kufr. However, while we should point out the kufr, we should refrain from takfeer of all and sundry. Bham is a mudhil (one who leads people to Jahannam) and a human devil whose villainy is notoriously satanic. There is a need to expose this shaitaan to save the Imaan of the ignorant and unwary, hence the imperative need to slap the fat-

wa of takfeer on him. The Iblees must be exposed. But in general people are ignorant and do not understand, hence we may not resort to takfeer of the masses of juhala. It will suffice to mention that an act is kufr.

If in this era in which kufr predominates in the Ummah, the Shariah's Law of Takfeer has to be applied meticulously, then we are afraid, that the vast bulk of current-day Muslims will have to be excommunicated from the fold of Islam.

We therefore leave this issue for Allah Ta'ala to decide on the Day of Qiyaamah. In these delicate times when people are dithering on the brink of Jahannam with their kufr, our obligation will be discharged by highlighting what kufr is.

two raka'ts Sunnat of Fajr as well as the Sunnatul Muakkadah of the other Salaat.

Q. Is it permissible for females during the state of haidh to be at the side of a person who is in Sakraat (on the death bed)?

A. Females in haidh, even the man's wife, should not be at his side or in the room on the occasion of his Maut. The Angels of Mercy will flee.

Q. Someone asked me to make dua for his wife to be successful in her driving test to get a driving licence. Is it permissible to make dua for this?

A. It is haraam to make dua for a haraam act. Driving for women is haraam. Making dua for a sin is tantamount to kufr. It is like reciting Bismillaah when eating pork.

Q. I am attending high school. The school does not allow me to keep a beard. What should I do?

A. Attending the school is haraam. The solution is to get out of the haraam school.

Q. A Muslim has purchased a very old disused cemetery. There are no signs of any graves. The graves have long ago been flattened. He wants to

convert it into a playground. Is this permissible?

A. If the ground is a Muslim cemetery, then it is not permissible to convert it into a playground. There could also perhaps be some Shuhada and Auliya buried there. Since it is known that the ground is a Qabrastaan, it should be cordoned off. People could still make ziyaarat, make dua and remind themselves of their own future abodes underground. A public playground is haraam even on a ground which is not a cemetery. Allah Ta'ala did not create us for idle sport and amusement which are condemned in the Qur'aan and Hadith.

If it is a kuffaar cemetery, a Muslim should not purchase such a ground despite it being permissible. Allah's ghadhab is on the kuffaar. The athr (effect) of Divine Wrath which is on such a place could gravely affect those who utilize the land for whatever purpose they wish to use it.

Q. What is a brief answer for Salafis who always ask us laymen: "Where is Allah?" They claim that Allah is only on the

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Throne.

A. A brief answer for these morons is: Allah is everywhere as He Himself says in the Qur'aan. He says: "East and West belongs to Him. Whichever way you turn your face, there is the Face of Allah."

"He is Allah in the Heavens and Allah in the earth."

He is on the Throne, in the Heavens, on earth and everywhere. How? We do not know. Only He knows.

Q. The cement company pays us a rebate of R1 per pocket cement we buy. Is this rebate permissible?

A. Yes, the rebate of R1 is permissible. It is a gift from the supplier or could be interpreted as a reduction in the price. You may not demand it if they refuse to pay it.

Q. Where should minors stand in the Salaat rows according to the Maaliki Math-hab?

A. If the minor is such a child who understands and is able to differentiate between good and bad, sin and acts of virtue, then according to the Maaliki Math-hab he will be regarded as an adult for purposes of standing in the saff. However, if the minor lacks this sense of discernment, there is no specific rule regulating his standing position.

Q. I have been told that it is permissible for women in a western country to work to earn a living. They argue that as long as it is an environment where there is no free intermingling with males, it is permissible. Is this correct?

A. Whether it is a western or and eastern country, it is not permissible for women to leave the home to work in the public domain even with the permission of the father, brother, or husband. It is the compulsory obligation of the males of the family to support the women. If they fail in this duty, they will be sinners. The menfolk who give permission will be equal in the sin. Their argument regarding free-mixing are baseless. Whether there is such mixing or not,

they have to support the womenfolk and not permit them to leave the home to work. They mislead the people.

Q. If the husband forces the woman to work, will she be sinful?

A. Yes, she will be sinful. She is not supposed to obey his haraam instructions. The husband has no right to force the woman to leave the home and work or to even force her to earn from within the home. She should not obey him in this instruction. She may do something to earn from within her home, not outside the home.

Q. I wanted to become a mureed of Peer Zulfiqar but I have heard some very negative reports about him. Please see the attachment. What is your advice?

A. It is not permissible to establish an Islaahi ta-alluq with Zulfiqar Ahmed. We are averse to read and discuss the issues which render Zulfiqar Ahmed persona non grata.

Q. As a daughter-in-law I am expected to serve the friends and relatives of my in-laws when they visit our home. However, these are mixed gatherings of men and women. No purdah whatsoever is observed. They all sit and eat and converse together. I absent myself when they come and sit in my room. My in-laws deem this highly disrespectful and insist that I be present. What am I supposed to do?

A. It is not at all permissible to serve the mixed gathering of family guests / relatives / friends. It is haraam. Your obligation is to obey the commands and teaching of Allah's Deen and to seek His Pleasure, not the pleasure of the family when it is in conflict with the Shariah. Even if they regard it as being 'rude' for not serving them or participating in the gathering, ignore their criticism and separate yourself in your room.

Q. A Maulana says that if the musalli in the first Qa'dah (sitting) of a four raka't Namaz mistakenly recites Du-

HARAAM SCHOOL-CAMPING

Q. I need some advice please. Our daughter who is 11 attends a school which has camp in grade 5, 6 and 7 requiring them to sleep away from home for 2 nights. She is in grade 5 so needs to start camp this year. We were not keen in sending her especially due to the fact that she has to sleep there. We just don't trust the surroundings as circumstances are very different nowadays. Islamically, although she has not attained maturity we feel it is not appropriate for girls to sleep away from home. We have been faced with some resistance from the school. We then agreed to send her but only on condition we can fetch her and she is not allowed to sleep at camp. Also food wise we are very strict with halaal so she can only eat the food we send with her.

I would like to know Islamically what would the stance be on sending our children on these camps as there are many Muslim parents who don't see any problem or don't mind.

A. They will only mind when their daughters are embroiled in an illicit relation-

ship or when she elopes or becomes the mother of an illegitimate child. In fact, nowadays many parents will not mind even if their daughters become prostitutes. Their ties with the Deen have been completely severed by their kufr lifestyle. The people of the school are all agents of shaitaan. The school is a school of Iblees.

Parents who send their children to these shaitaani schools are paving the path of Jahannam for them. It is absolutely appalling for parents to allow their daughters to sleep out at night like prostitutes. In terms of Islam, the parents are casting their daughters in the mould of prostitution.

Everything related to the school is haraam. Learning at the school is haraam. The camping is compounded haraam bedevilled with zina. You appear to be islamically inclined.

How is it that you are unable to grasp that it is absolutely haraam to send your daughter to the shaitaani camp?

rood to the extent of 'Allaahumma salli ala Muhammad', then Sajdah Sahw has to be made, and this applies to Fardh and Nafl Salaat as well. Is this correct?

A. The mas'ala explained by the respected Moulana Sahib is not entirely correct. What he said applies to Fardh, Sunnatul Muakkadah and Witr Salaat. As far as Nafl/Sunnatul Ghair Muakkadah is concerned, there is no need for Sajdah Sahw. Either one may continue and complete the Durood then stand up or stand up after having recited the short portion of the Durood then go into Qiyaam, and begin with Thanah, then Ta-awwuz, etc. Sajdah Sahw is not incumbent in this case.

Q. If the fast is broken a minute before the Athaan, will it be valid?

A. The fast has to be ended at sunset. The moment the sun sets, it is time for Iftaar. If the Athaan is recited after sunset as is the case in most places, then Iftaar will be valid as long as the sun has set.

Q. A reliable Mufti mentioned in one of his bayaans that nails should not be clipped on a Wednesday because diseases exit from the body via the nails on a Wednesday. Is this Sunnah?

A. Whilst it is not Sunnah, it may be valid. There are some practices which Auliya have discovered by virtue of their Taqwa and Baseerat. It is therefore best to act accordingly.

Q. If a person believes that Hadhrat Abu Bakr (Radhiyallahu anhu) and Hadhrat Umar (Radhiyallahu anhu) are doomed for Jahannam,

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what is his status in terms of the Shariah?

A. Such a person is a kaafir. This is the belief of the Shiahs who label almost all the Sa-haabah as murtaddeen – Nau-thubillah.

Q. Is the meat slaughtered by a Shiah halaal?

A. Such meat is haraam.

Q. Is it permissible to perform the janaazah namaaz of a Shiah?

A. It is haraam.

Q. Is marriage with a Shiah valid?

A. The nikah with a Shiah is baatil. It is not valid.

Q. Here in the UK a Maulana performed the Nikah of a Deobandi man to a Barelwi woman. Is the Nikah valid? Both are Hanafis.

A. A Nikah is valid if the boy, the girl's representative or herself and two witnesses are present when the Ijaab and Qubool are made. This is in terms of the Hanafi Math-hab.

If present at the Nikah was the boy, the girl (or someone representing her) and two Muslim male witnesses, then the Nikah was valid.

This is a simple issue. There is no difference of opinion in the Hanafi Mathab on this issue. Being Deobandi or Barelwi does not affect the validity of the Nikah.

TAILLESS SHEEP

Q. Is it permissible to make Qur'baani of sheep without tails? Farmers cut off the tails for health reasons. Some Ulama say that it is permissible to sacrifice these sheep.

A. While "some Ulama" say that it is permissible, the Shariah says that it is not permissible to make Qur'baani of sheep without tails regardless of the reasons for cutting off the tails.

If sheep with tails are not available, goats are available. Qur'baani of tailless sheep is not valid.

Q. From what time on the 10th Zil-Hajj may Qur'baani be made? When does Qur'baani time end?

A. From after the Eid Salaat. It is not permissible before the Eid Salaat. The time for Qur'baani expires at sunset on the 12th.

Q. Qur'baani was Waajib, but not done. How should I compensate?

A. Either have an animal slaughtered or give the price of the animal to the poor. All the meat, skin, etc. must be compulsorily given to the poor. The usual Mustahab manner of distributing the meat will not apply.

Q. Is it necessary for a father to make Qur'baani for his naabaaligh (minor) children?

A. It is not Waajib.

Q. Is it permissible to have an Aqeeqah share or two in a Qur'baani cow?

A. It is permissible.

Q. If a 6 month old sheep is big enough to pass as a one year old, its Qur'baani is valid. Does the same apply to goats?

A. No, this rule applied to only sheep. A goat must be at least one year old.

Q. A goat was bought with the intention of Qur'baani. However due to an error the goat was not slaughtered. What should be done with the goat?

A. It should be slaughtered and all the meat, etc. must be compulsorily given to only the poor.

Q. If Qur'baani meat is given to someone, is it permissible for him to sell it?

A. When he takes possession of the meat he becomes the owner, hence he may sell it.

Q. Some Muslim immigrants in the U.S. are saying that Nabi Isaa (Alayhis salaam) is the son of God. What is their status?

A. Any person who says that Nabi Isaa (Alayhis salaam) is the son of Allah (Nauthubillaah!) is a kaafir. Such a person can never be a Muslim. He is a hypocrite (munaafiq) if he claims to be a Muslim. He is destined for the lowest and deepest pit in Jahannam.

Q. A new delicacy invented by the Japanese and accepted

world-wide is eating raw fish. This style of raw fish is called sushi. Is it permissible to consume sushi raw fish?

A. These kuffaar are displaying the barbarism and savagery which are natural attributes of kufr. According to the Qur'aan they are viler than animals. It is haraam to follow the kuffaar into the "lizard's hole", and to so despicably and obsequiously emulate their ways of savagery. It is not permissible for Muslims to behave like animals and like these kuffaar worshippers of Shaitaan.

Q. If I enter the Musjid on Jumu'ah and find that a deviate/modernist/zindeeq molvi giving a lecture, will it be permissible to leave, sit in my car, engage in Thikrullah and return to the Musjid just before the Khutbah begins?

A. Yes, it is permissible. Once you have entered the Musjid, perform 2 rakaats Tahyatul Musjid, then leave.

Q. Is dealing in bitcoin permissible?

A. It is haraam to deal in this riba scheme.

Q. Is it permissible for a man or a woman to cut their own hair to be released from the state of Ihraam of Hajj or Umrah?

A. After all the rites of Hajj and Umrah have been performed, it will be permissible. If the hair is cut before having completed the rituals of Hajj or Umrah, then the penalty of a Dumm (1 sheep/goat) is incumbent.

Q. In the Haram, the hair of the Hujjaaj is thrown away by the barbers or sold to industry. Is this permissible?

A. It is haraam. Everyone should take with him his hair and bury it somewhere. The barbers are evil fussaaq.

Q. Where should South Africans don Ihraam? Some say that it is compulsory to adopt Ihraam at the point when the plane is in line with Yalamlam. An announcement is made in the plane to alert the Hujjaaj of this position. Others say that Ihraam may be donned in Jed-

NAIL POLISH

Q. Is it permissible to use a nail polish if the ingredients are halaal? If the polish is removed at Salaat times, will it be permissible to use it?

A. Firstly, there is no such nail polish available. Secondly, nail polish forms an impervious layer on the nails regardless of claims to the contrary. Based on these two factors, using nail polish is haraam. Neither will wudhu nor Salaat be valid.

Assuming that all the ingredients are halaal, then too it is haraam to use nail polish because it renders wudhu invalid. Removing the nail polish every time wudhu has to be made is impractical. In fact, the nail polish will rather lead to abandonment of Salaat. Generally, women who roam in the public utilize this satanic substance for haraam purposes – to attract the gazes of the fussaaq and fujjaar. The Hadith classifies them as adulteresses. Such women will abandon Salaat rather than embark on the 'gigantic' task of laboriously and imperfectly scraping off the polish for each Salaat.

Whatever leads to haraam, is also haraam. Women who are home-bound do not use nail polish in the house. The street-prowler uses it. Since this kuffaar practice leads to haraam neglect of Salaat and haraam public display, it is not permissible to use it. Wudhu and Salaat will not be valid.

dah. What is the correct view?

A. Both views are of reliable Ulama. Our view is that Ihraam may be delayed until Jeddah.

Q. If during Ihraam after the nails of five fingers were cut, one realised the error. What is the penalty?

A. The penalty is one Dumm. If the nails of one hand or two hands, or of both hands and both feet are cut in the same session, then one Dumm

(Turn to page 12)

CRUELTY OF THE SILK INDUSTRY

The following article describes the process of commercial silk production:

“Silk is the fibre that silkworms weave to make their cocoons – outer casings that protect them during the pupal stage. But most of the insects used by the silk industry don’t live past this stage, because they are boiled or gassed alive inside their cocoons, which causes the cocoons to begin unravelling so that workers can obtain the silk threads. Some 6,600 silkworms are killed to make just 1 kilogram of silk.

Abused Insects and Exploited Workers

At silk-production facilities in India, silkworms who are allowed

to mature into moths fare little better than those who were boiled alive inside their cocoons. After they have laid their eggs, female moths are crushed to death and their bodies are checked under a microscope for diseases. If any disease is found, the eggs are destroyed. Male moths are simply discarded after they mate. It’s not uncommon to see birds pecking at baskets full of male moths left outside of silk-production facilities.

Although worms can’t show their distress in ways that humans easily recognise, anyone who has ever seen earthworms become startled when their dark homes are uncovered must acknowledge that

worms are sensitive. They produce endorphins and have a physical response to pain.

There are also reports of the use of child labour in the silk industry. According to the non-profit organisation Human Rights Watch, which has investigated India’s silk trade, children – some as young as 5 years old – are forced to work inside the factories and workshops that produce silk thread. Some must immerse their hands in vats of scalding water to palpate the cocoons, causing their skin to become raw and blistered. Children who wind the silk into strands often suffer from cuts that go untreated and can become infected.

Don’t Be Fooled by ‘Peace Silk’

Many people who are troubled by the cruelty of conventional silk production have turned to purportedly cruelty-free alternatives called “peace silk” or “*ahimsa* silk”. Although sellers claim that these materials have been produced from cocoons that were collected after the moths naturally emerged, no certification authorities exist to guarantee that these standards are upheld, and there have been reports of conventional silk being sold as “peace silk”.

Even silk producers who don’t gas or boil the silkworms may cause them to suffer by providing them with inadequate food or forcing

them out of their cocoons prematurely. The animal-welfare group Beauty Without Cruelty – India observed one producer of such silk consigning female moths to trays for egg-laying while the males were put into a refrigerator, brought out occasionally for breeding and then thrown away when they were no longer able to mate.” (*End of article*)

Based on this information, it is not permissible to deal in silk and to make garments from silk acquired from such brutal procedures. The permissibility of silk for females does not justify producing the material in brutal ways. The cruelty is haraam. Dealing in silk obtained from the cruel silk industry is aiding in haraam, sin and transgression.

THE AGE OF THE FAAJIRAAT

A Brother lamenting the appallingly immoral condition of Muslim women of this era, writes:

“We are witnessing such things which weren’t seen before. We are seeing Muslim sisters - Muslimahs in purdah

and other Muslimahs in scarf, going to events, parties and christmas events and events in general which are in total violation of the Shariah.

These women pitch up in their abayas and scarves or purdahs and

mix with kuffaar and participate in events which are flagrantly Haraam.

They actually show the kuffaar that they too can party and attend such events.

They appear to be appeasing the kuffaar and crawling stupidly and disgracefully into them.

They ridicule and mock other Muslims who want to be pure and stay away from these filthy events. With their shameless mannerism they imply: What is wrong with you? Look at us, we in our Islamic garb and our purdahs but we can still party just like the kuffaar do.

What makes it worse is, they appear in the kaafir papers for every Tom, Dick and Harry to see. Now the kuffaar say, look at them: ‘We are on par’. Please comment and guide us. May ALLAH

guide and protect me and my family in these days of corruption and may we be able to reside in a land of true Muslims. Aameen.”

(*End of the*

Brother’s letter)

COMMENT

There is no longer any “land of true Muslims”. The one Muslim country is worse than the other. There is no country better than another land.

As lamentable as the situation of the Ummah is, these shaitaani events have to materialize in terms of the predictions of R a s u l u l l a h (Sallallahu alayhi wasallam). We are living in an era in close proximity to Qiyaamah. Therefore the immorality, obscenity, fisq, fujoor and kufr of Muslims are on the increase. It is an unstoppable deluge of *shaitaaniyat*.

The women described by you are all *zaaniyaat* (*adultrresses*). Only *faasiqaat* and *faajiraat* are capable of exhibiting themselves in the manner you have described. Their abayas and bur-

qas are massive deceptions. They succeed in duping none other than themselves. Their husbands and fathers who condone such zina exhibitions of their womenfolk have been described as *Dayyooth* by Rasullullah (Sallallahu alayhi wasallam). These men are like ‘swines’ – utterly shameless – bereft of the slightest vestige of shame and honour. Their brains are overwhelmed with the spell of Iblees, hence they are able to condone all the acts of zina of their womenfolk.

Although nothing can be done to prevent Muslim women from indulgence in zina in the public, the obligation of concerned Muslims in general and in particular the Ulama, is to always proclaim the Haqq and proffer naseehat regardless of the rejection by the fussaaq and fuajjaar who are kuffaar at heart. The Qur’aan Majeed says: “*Upon us it is only to deliver the Clear Message (of Allah Ta’ala).*”

STRONGER THAN 70 SHAYAATEEN

In the Qur’aan Majeed, Allah Ta’ala says: “*Verily, from among your wives and children are enemies unto you. Therefore beware of them.*” That is, beware that they do not deflect you from obedience to Allah Ta’ala.

Imaam Raazi (Rahmatullah alayh) narrated that he once heard in a discourse in a Musjid that when a man intends to give Sadqah, seventy shayaateen surround him and unleash a variety of ways to prevent him from giving Sadqah. They present ‘logical’ reasons, etc. why he should refrain from giving Sadqah.

A man in the audience,

on hearing this narration, left for his home with the intention of fighting the 70 shayaateen. At home, he took a large amount of wheat, etc. with the intention of giving it as Sadqah. When his wife saw this, she intervened and created a big scene. She fought with him and prevented him from leaving with the foodstuff.

Afterwards when the man met the Waa-iz (the lecturer), he (the Waa-iz) asked him about his confrontation with the 70 shayaateen. The man said: “*I defeated the 70 devils. However, I was defeated by their mother.*” (i.e. by his wife).

THE ULAMA - A SAD LAMENT

Lamenting the abandonment of Amr Bil Ma'roof Nahy Anil Munkar by the Ulama, a Brother writes:

"It saddens the Muslim who went for Jummah this Friday - the leaders - the Ulama, never even mentioned the evil that took place at the Durban souk and a remedy to cure the evil surrounding Muslims.

Everyday evils and vices and corruption are confronting the Muslims at an unprecedented level. The Moulana in the Masjid I attended spoke about so many different things, Which left me confused. He ended his talk by saying we need to place the Sahabahs names on the Masjid doors and thereafter have a Jalsah. (*Merrymaking and bid'ah have become favourite activities for the molvis of this era - The Majlis*)

It seems as if these Ulama are addicted to merrymaking, suppers and meals which will be served. In fact there is hardly ever a "programme" that takes place, without there been a supper involved. (*They have become like the*

obese Hindu Brahmins who excel in gluttony. These merrymaking gluttonous molvis come within the scope of the Hadith which mentions that after Khairul Quroon will be people who will love obesity and falsehood. -The Majlis)

It is becoming increasingly difficult for a Muslim in South Africa to live due to all the vices confronting him or her. (*It is much worse in other countries - The Majlis*)

What frustrates me is that these Ulama are given a platform of power to speak, on a Friday namely the Mimbar and to speak about how the Muslims should behave and to discourage the Muslims from going to the souk and other evil places and to gatherings, yet, they speak about some other issues without attending to the moral diseases in the community.

More important right now, is the Imaan of the Muslims but they have perfected and become experts at going around the Bush and speaking about something else. In the Masjid, on Jumuah, they

can tell the men about how mother's of this Ummah are supposed to behave. Seeing those wicked evil videos of the sisters, mother's, daughters jumping like wild animals in the souk for strange men, supposed to have shaken us up as men to ask ourselves are these the mothers of this Ummah!?

If the Ulama don't speak about it, everyone feels it was ok. We will wait for the next event.

It was the wedding convention, now the souk. People seem to have forgotten what happened and how Abu Hurairah RA was mocked. I want to thank those Muslims who pulled out from the souk and cancelled their stalls and support for Al Ansaar (*Ash-Shaitaan*) but mostly I want to thank those Muslims in Durban who did their best to steer the Muslims away from the filthy souk.

As Muslims in South Africa, we are heading for disaster. We need to get our act together!

Comment: There does not appear to be even a remote possibility of Muslims getting their

act together. Muslims are on a downward slide in an abyss of fisq, fujoor, bida'h and kufr. Only Allah Ta'ala can save us. The barometer for measuring this, is the condition of the Ulama. The molvis reek of the stench of rotten hearts. When the brains and hearts of the community are in an advanced stage of decay, then there is no hope for the moral reformation on a universal scale.

The biggest threat facing the Ummah and Islam in this era is the villainy of the evil molvis who are masquerading as 'ulama' and undermining the Deen from within. Comparatively speaking, the Shiahs and Gulenists are a small threat. That is precisely why Rasulallah (sallallahu alayhi wasallam) said that a time will dawn "*when the worst of humanity under the canopy of the sky will be their 'ulama' from whom fitnah will radiate, and the fitnah will ultimately hem them in.*" The *shayateenul ins* (human devils) will not escape Divine Retribution, neither in this world nor in the Aakhirah.

There is a formidable list of satanism created by the cartel of ulama-e-soo' - molvis such as the NNB jamiat scoundrels, Menk, Sulaiman Moolla, Zubair Bhayat of Darush Shaitaan, MJC sheikhs and molvis, facebook molvis/sheikhs and numerous other RUBBISHES prowling around the globe executing the job of Shaitaan.

We are in an era about which Rasulallah (Sallallahu alayhi wasallam) predicted that real DEVILS will appear in human form and deliver lectures in Musjids and recite qiraa't to entertain the juhala.

The shocking list of major sins and crimes halaalized by this satanic conglomerate of *Ghutha* includes riba, carrion, pictures of animate objects, kuffaar sport, intermingling of sexes, kuffaar dress, abandonment of Hijaab, luring women into the Musaaqid and on so-called tablighi excursions, music, coonery (e.g. the Cape Coons), immoral/obscene souks, satanic radios, bid'ah, fisq and fujoor in general, etc.

THE 'SEERAT' DECEPTION

Hadhrat Maulana Zakariyya (Rahmatullah alayh) wrote in his *Aap Beti*, Vol. 4. page 72: "Once on the 12th Rabiul Awwal, Hadhrat Madani (Rahmatullah alayh) came to Saharanpur where the people of the city had organized a Seerat Jalsah. Nowadays Mouloud is dubbed 'Seerat'. Hadhrat Madani sternly refused to participate, and harshly reprimanded them. He commented: "*Your entire aqeedat (expression of love for Nabi - Sallallahu alayhi wasallam) is confined to 12th Rabiul Aw-*

wal." (*End of Hadhrat Zakariyya's quote.*)

In our time, the fake 'deobandi' molvis, following in the footsteps of the Barelwi Bid'ati Qabar Pujaari sect, have also fallen into the shaitani trap of organizing the bid'ah custom of mouloud. In order to camouflage their bid'ah, they deceptively term their mouloud function, 'Seerat Jalsah'. Whilst they may succeed in bamboozling their own selves and the stupid slaves of lust and desire, they cannot deceive Allah Ta'ala with their rubbish.

AN EVIL PERSON

Once when Rasulallah (Sallallahu alayhi wasallam) was mounting the Mimbar, he said 'Aameen' on the first step. On the second step he again said "Aameen", then again on the third step. The Sahaabah were surprised for this was the first time Rasulallah (Sallallahu alayhi wasallam) had acted in this manner. When they enquired, Rasulallah (Sallallahu alayhi wasallam) said:

"*When I mounted the first step, Jibraeel (alayhis salaam) said: 'Evil is that person who found Ramadhaan then he emerged from it with-*

out having been forgiven.' Then I said 'Aameen'. Then (on the second step), Jibraeel said: 'Evil is that person whose parents did not cause him to enter Jannat despite him finding them or one of them (in old age).' Then (on the third step), Jibraeel said: 'Evil is that person who does not recite Durood for me when I am mentioned to him.'"

The meaning of parents not 'causing the son to enter Jannat', is the disobedience of the son. Despite his fortune of aged parents, he displeases them. Thus, his fate for Jahannam is sealed.

HAJJ, UMRAH & THE MENINGITIS VACCINE SCAM

Each year, meningitis vaccines containing pig and cow substances, are forced upon millions of Hajj Pilgrims, along with unknown viruses & bacteria. This misguided and unnecessary protocol, from the Ministry of Hajj is very strange when world experts say that meningitis is actually linked to vaccines and those vaccinated!

Meningitis is not a transmissible disease, we do not catch it from one another. Only the freshly vaccinated recruits caught meningitis. Dr. Daniel H. Duffy Sr, DC.

You cannot get meningitis from casual contact. Dr. Sherri Tenpenny.

HARAAM SPORTS

Q. Your advice and counsel in the light of Shariah is urgently requested. We are a Muslim School and incorporate Sports & Athletics within our academic curriculum like any other school. It forms part of our mission and vision to inculcate Islamic values and ethos and also integrating our teaching with a holistic approach.

Notwithstanding the above, we are faced with a challenge regards annual athletics due to having girls and boys who are already baaligh, allowing parents and family to be part of the spectatorship which creates a high sense of intermingling. Kindly advise as to how we should carry out the athletics associated to logistics of age groups, par-

ent spectatorship, intermingling etc.

1) From which age group do we separate the boys and girls?

2) Is it advisable to host parents as spectators?

3) Will it be suitable to have all boys and girls participating in the same event wherein girls will be dressed with loose fitting garments and hair covered in headgear (dressed in Islamic attire)? i.e. Is the dressing questionable or acting physically in front of other strange men or both?

4) If baaligh girls are made to participate only in the presence of females, will it be correct for the baaligh boys to participate in front of all males and females? If so,

did the Prophet SAW not exhort his wives to turn their gaze when a blind Sahabi entered in his presence?

5) Kindly provide a detailed response with reference to Quraan and the Prophetic tradition.

Your swift response will be highly appreciated as we in the process of planning our annual athletics. May Allah bless you with His choicest blessings.

Shukran

Sports Administrator

(End of query)

OUR COMMENT

Brother, indeed your queries directed to *The Majlis* are strange and anomalous. Perhaps you have erroneously directed your queries to us. Perhaps your intention was to seek clarifi-

cation/advice on this issue from entities such as the NNB jamiat of Fordsburg, the MJC fussaag body, Daarush Shaitaan of Zubair Bhatyat or perhaps even Jamiat KZN whose liberal leanings are an incremental disease in the molvis of today.

Our stance, that is, the Shariah's stance – Allah's Law, on the issues you have queried glitters with clarity. Anyone who reads *The Majlis* or any of our publications will know that kuffaar sports and all the types of related activities which have been described by you are HARAAM. The entire concept of sports as outlined by you is haraam. It is haraam from A to Z. There is not a single act mentioned by you

which is permissible in Islam. The entire programme of sports at the school comes within the purview of the Qur'aanic prohibition: "Do not approach even near to zina." Every step in the sports programme is a step towards zina.

If those in charge of the school are genuine Muslims and if they are genuinely concerned about the Deen, then they will abandon and scrap the sports programme. Nothing of it is permissible. The programme as outlined by you destroys not only Islamic morals, but even Imaan is exposed to destruction.

Rasulullah (Sallallahu alayhi wasallam) said: "Every sport of the Mu'min is haraam...."

ILM AND HOLIDAYS

QUESTION

In western countries, Maktab coincide their holidays with the school holidays so that parents and children can have time together and can go on family trips.

However some of these holidays coincide with Easter and Christmas; the rationale being that during other times in the year, children are at school and if they are not given a holiday during the Christmas and Easter period, they don't attend maktab as they are using these school holidays to go away with their families.

This is true in the majority of cases. However, some parents do see the value of Islamic education & they will send their children to Madrasah during the kuffar's "religious" holidays.

My issue with this approach is that by granting holidays during kuffaar festivities, we are impliedly indoctrinating innocent children into according value to other religion's festivals. Ulama, however, protest to the contrary stating that if the right tarbiyah is provided, the children will not be indoctrinated in to this way of thinking.

This ignores the fact

that children are highly impressionable and do imbibe subtle messages. In addition, schools provide 6 weeks' holiday once a year and these holidays are unrelated to major religious festivities. Maktab could give 2 or 3 weeks off during this period.

In light of the above, what's The Majlis's view of giving children time off from maktab during Easter & Christmas?

ANSWER

The real issue is that the Deen has become a hobby or a pastime activity for most Muslims, even for today's 'ulama' who are not genuine Ula-

ma. They are morons and signs of Qiyaamah. Besides the many stupid kuffaar holidays, even the holidays of the Madaaris are excessive. Holidays and true Taalibeen of Ilm are two opposites which really cannot exist together.

The genuine seeker of Ilm does not know what holidays are. The Madaaris have also become like secular institutions with the primary goal being the dunya, not the Aakhirat. The lessons in Madaaris should continue during all kuffaar holidays. Ilm must not be made the handmaid of kuffaar holidays. Whoever attends the Madrasah during the holidays will

gain. Whoever is absent will be the loser.

The concern of the Asaatizah should be to impart Ilm to those who are keen in their pursuit. Those who subject the Ilm of the Deen to mundane demands should be ignored. The Madrasah should cultivate the ethos of *Ghaar-e-Hira*, not that of kuffaar secular institutions as is the case with almost all the Deeni institutions of the age. The glut of holidays, especially kuffaar holidays, is destructive for the Students of Deen. In fact, true students of the Deen should be fully engrossed with their kutub even during the official Madaaris holidays.

HARAAM FOOD

Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh) said: "O my Brother! Beware of consuming what is not halaal. Consuming what is not halaal hardens the heart, darkens the heart, prevents communion with Allah Ta'ala, and has-

tens old age."

Imaam Abu Hanifah (Rahmatullah alayh) said: "Even if a man worships Allah and becomes as thin as a rake, but he is uncaring of what enters his stomach whether halaal or haraam, it (his worship)

is not accepted."

Ibraahim Adham (Rahmatullah alayh) said: "Ensure that your food is halaal and wholesome, then abstention from Nafil Salaat and Saum will not harm you."

Imaam Sahil (Rahmatullah alayh) said: "He whose food is

not halaal, the veils of darkness will not be lifted from his heart, punishments will swiftly

overtake him, and his Salaat, Saum and Sadqah will not benefit him."

ABU BAKR'S WISDOM

Hadhrat Abdullah Ibn Mas'ood (Radhiyallahu anhu) said that the wisdom of Hadhrat Abu Bakr (Radhiyallahu anhu) is evidenced by his appointment of Hadhrat Umar (Radhiyallahu anhu) as the Khalifah to succeed him.

ZINA GROPPING IN FRONT OF THE KA'BAH

Q. A lot of women are saying they were groped and sexually assaulted by men during Hajj and Tawwaf. Their bottoms and breasts were grabbed and so on, including my mother. What is the solution to this? Can the hajj be segregated? What should the punishment of such a man be? I've heard it's been done by Saudi guards as well. This has really disturbed me a lot. *Wallaa-hul Must-aan!*

A. Yes, only Allah is the *Musta-aan*. Only Allah Ta'ala can help the Ummah in this rotten, satanic state which prevails even right at Baitullah Shareef. The only availa-

ble solution for the shocking filth taking place in the Holy precincts is to refrain from going for Nafl Hajj and Umrah. In the present scenario it is HARAAM to go for Nafl Hajj and Umrah. There is nothing one can do to curb this filth and fitnah because the Najdi Saudi regime is kuffaar, and these miserable villains are allowing all this corruption to happen.

Only the authorities can segregate the men and women. But they will not do so since they are not even Muslims.

It is incumbent to stay away from even the Holy Cities. Only those on whom Hajj is Fardh should go. It will not be permissible for a woman to make Tawaaf without her male mahram.

Zindeeq morons who have lost their Imaan always present intermingling of men and women in Musjidul Haraam as 'daleel' (stupid proof) for claiming permissibility. Their moronic argument is that if it is not permissible for women to attend Musjids as the Ulama-e-Haqq propagate, then women would not have been allowed to make tawaaf with men. According to these morons whatever happens in the Haram is proof of the Shariah. By the same token they now say that the zina groping as mentioned in the question is permissible because it happens in the Haram. Their brains are corrupted by shaitani manipulation. Zina-groping is now a new 'daleel' in the ar-

moury of stupidity of the morons. Henceforth groping women in the Musaaajid will be permissible according to the morons because this takes place in the Haram.

Many women are now exposing the zina harassment to which they had been subjected to by swines in the Haram Shareef right in front of the Ka'bah Shareef and whilst waiting to kiss Hajr-e-Aswad. There can be no worse pigs than these evil scoundrels.

Those who perpetrate the heinous acts of zina right in front of Baitullah Shareef are worse than pigs. These swines can never be Muslims. It does not occur to them that it is quite possible for Allah Azza Wa Jal to physically transfigure and transform

them into pigs and apes or into stone. In bygone times a man and a woman had been transformed into rocks for having committed zina in Baitullah. The mushrikeen then made deities of these zina idols and worshipped them.

Those who perpetrate such filth in the Haram, if they are not physically transfigured, they should know that at least their hearts have been transmogrified into pigs and apes.

In these circumstances it is HARAAM for women to go to Makkah for Umrah or Nafl Hajj. Only such husbands who are DAYYOOOTH can be comfortable with the acts of zina to which their womenfolk are subjected. They are utterly shameless and without a semblance of honour (*ghairat*).

THE DAMAGE CAUSED BY JAAHIL 'SUFIS'

Once Hadhrat Maulana Rashid Ahmed Gangohi (Rahmatullah alayh) said: "No other sect/group has caused so much harm to the Deen as have the sufis (i.e. the jaahil, fake/fraud 'sufis). They have harmed the Deen by means of narration, beliefs, practices and concepts.

The spiritual power of Rasulullah (Sallallahu alayhi wasallam) was of such a lofty calibre that even the greatest kaafir who recited *Laa ilaha il lallaah* would attain the rank of *Ihsaan* (this is an extremely lofty state of Divine Proximity). In the next era of the Taabi-een, there was a reduction in the spiritual power, and in the following age there was a further reduction.

Therefore, for achieving the elevated stage of spirituality, the Auliya in the later eras introduced Mujaahadaat and Riyaadhaat practices which were regarded as mere ways and means of achieving the objective (*Maqsood*), which is *Ih-*

saan. However, the further the early eras receded, the more practices were increased, and ultimately began to be considered as *Maqaasid* (*objectives*) whilst in reality these spiritual exercises were only the means for attaining the *Maqsood*.

The consequence of this development was the innovation of innumera-

ble *bid'aat* (*innovations*) in the Deen pertaining to beliefs, practices and concepts. Although the genuine Sufiya had combated and reformed these innovations, the result was only a reduction in the *bid'aat*, not total eradication. Among the Muhaqqiqeen Sufiya who had been reformers were Shaikh Abdul Qadir Jilani, Shaikh

Shuhaabuddin Suharwardi, Mujaddid Alf-e-Thaani and Sayyid Ahmad (Rahmatullaah alayhim). Although these illustrious Sufiya had effected considerable reformation, total elimination of all the *bid'aat* was not achieved.

Allah Ta'ala had revealed to these illustrious Sufiya the *Tareeq of the Sunnah*. Alhamdulillah,

Allah Ta'ala has also opened up this Tareeq for me. A great barkat of the Sunnah Tareeq is that shaitaan finds extremely little scope for perpetrating dacoity. While according to Rasulullah (Sallallahu alayhi wasallam) the *Maqsood* is *Ihsaan* (*Divine Proximity*), the ignorant sufis considered *Istighraaq* (*absorption in contemplation*) to be the *Maqsood*."

MUSAAJID ARE NOT TOURIST SITES FOR FUJJAAR AND KUFFAAR

Q. I am in agreement with the article on your website regarding Masjid Open Days. UK ulama however contend that Nabi Sallallahu Alayhi Wasallam permitted kuffar delegations in to the Masjid and prisoners of war were brought in to Masjid to observe the beauty of Islam. Is it correct to use these examples to derive fiqhi rulings?

A. Those U.K. 'ulama' who present these arguments are stupid. They are too stupid to understand the rulings of the

Fuqaha on the issue of filthy people entering the Musjid.

The example which the morons use to justify the haraam act of desecrating the Musjid with kuffaar visits is absolutely baseless. It is baseless to claim that the delegations came to observe the beauty of Islam in the Musjid. There was only sand and some date palms strung together. Musjid Nabawi was not like any of the gaudy, wasteful Musjid structures of today. Musjid Nabawi was not a site for scantily dressed faaji-

raat and zaaniyaat to visit. It was not a place for casting Musallis to cast lascivious glances at immodestly dressed kuffaar females wallowing in jannaabat.

The difference is like the difference between Jannat and Jahannam. These molvis are not mujtahids. They are too stupid to understand the Hadith. The age of the Mujtahideen has passed and Ijtihad on Shar'i masaa-il ended with the termination of *Quroon-e-Thalaathah*.

The U.K. moron so-called 'ulama' who main-

tain that it is permissible to open the door of sin and fitnah with these haraam visits should confine themselves to the rulings of the Fuqaha. When it is not permissible for even a Muslim without wudhu to enter the Musjid, how can it ever be permissible to allow the deluge of filth and sin to pollute the Musjid and to corrupt the morals of the musallis?

The U.K. molvis who so stupidly defend the haraam visiting of kuffaar men and women are all signs of Qiyaamah.

“O my Brother! Night and day diligently engage in Istighfaar (seeking for forgiveness). What remains of life is not conducive for this (since one cannot repose any confidence on one’s nafs). In fact, if you devote the entire balance of your life to Istighfaar, then too you will not be able to compensate for the sins of the past, leave alone the sins which will still be committed in future.”

(Allaamah Abdul Wahhaab Sha’raani)

GAMES OF SHAITAAN

Q. Is the money earned by snooker tables and machine games where people pay to play, halaal? Is it permissible to give permission to a tenant to indulge in this type of business? To me it is clear that this is haraam.

However, I am asking because a mufti issued the following fatwa:

"You can give him permission to keep a snooker table. However, those games that are impermissible, e.g. which have music or pictures of animate objects on them should not be kept."

Please comment.

A. This 'mufti' is lamentably stupid to say the least. These games of gambling and *lahw-la'b* are shaitaani devices. They open the avenue for immorality besides

AIMMAH MUDHILLEEN

Sayyid Abdul Qaadir Jilaani (Rahmatullah alayh) said: *"Of the lusts of the world is to seek knowledge (of the Deen) without the intention of making amal (i.e. practically implementing the Knowledge in one's daily life.)"*

This is the objective of knowledge to most of those who are pursuing higher Deeni studies in this era. That is the reason

for all the corruption and fitnah in the ranks of the so-called 'ulama' of today. The mercenary attitudes of the molvis and sheikhs are the effects of their corrupt motives for pursuing the Knowledge of the Deen.

The objectives of Deeni Knowledge and secular knowledge are vastly different and even mutually repellent. The secular and nafsani ob-

jectives which the molvis and sheikhs of today are pursuing have extinguished the *Rooh* the spirit and soul of the Knowledge which developed from *Wahi* (Divine Revelation in the form of the Qur'aan). Thus, the ulama who are supposed to be Beacons of Light and Guidance, have become *mudhilleen* who deviate Muslims from *Siraatul Mustaqeem*. Ex-

pressing profound fear for the *mudhilleen*, Rasulullah (Sallallahu alayhi wasallam) said:

"Verily, I fear for my Ummah the aimmah mudhilleen."

The *mudhilleen* are the ilk of the molvis and sheikhs of the NNB jamiat of Fordsburg, the MJC of Cape Town, Darush Shaitan of Durban, Menk, Sulaiman Moolla and all facebook moron molvis and sheikhs.

gambling. How can a mufti blunder into self-deception to the degree of failing to understand an issue which is clearer than daylight?

Snooker and similar other games of shaitaan are played in extremely unsavoury places where unsavoury characters – kuffaar, fussaag and fujjaar – always congregate and engage in lewdness and plain shaitaaniyat. Casinos, cafes and similar haunts of the devil are the primary

venues for these evil games. But this miscreant mufti says that it is permissible.

It is most unintelligent to labour in nafsani self-deception by negating music and pictures from this Satanist game. These evils are integral constituents of these games in the haunts where the machines are housed and played.

Paying money for indulgence in futility, and

(Continued on page 12)

Provisions of Will

Q. Are the following provisions in a Will valid according to the Shariah?

"I hereby direct that any inheritance accruing to a minor child in terms hereof shall not be paid into the Guardians Fund but shall be held intrust by my said executors and administrators until the said minor attains the age of 25 (Twenty Five), in which event my said executors and administrators shall pay over to said minor his/her inheritance.

12. POWERS OF MY EXECUTORS AND ADMINISTRATORS

For the purpose of winding-up my estate and for the benefit of my heirs and beneficiaries, I hereby confer inter alia, the following powers upon my executors and administrators:-

12.1 to sell, lease or alienate any assets of whatsoever nature whether mov-

able or immovable, whether by public auction or by private treaty in their sole discretion for the benefit of the beneficiaries;

12.2 to make interim payments for the maintenance and support of any beneficiary "on account" until the winding-up of my estate is completed and the estate is properly distributed;

12.3 to continue any business carried on by me for the period as from the date of my death until the estate accounts are approved without objection and the estate is distributed to the entitled beneficiaries in accordance with the provisions hereof."

A. (1) The first provision is haraam in that the inheritance of the heirs is denied to them before the age of 25. On buloogh, the inheritance has to be handed to the heirs. Only

if an heir is mentally retarded, a drug addict and incapable of handling his funds correctly, may the inheritance be withheld, and a curator appointed to attend to the affairs of the moron until he attains *rushd*.

(2) Provisions 12.1 and 12.3 are not permissible. These provisions usurp the rights of the heirs and deny them possession of their inheritance. Furthermore, the executor's only obligation is to ensure that the estate is distributed in terms of the Shariah. He has no right of alienating any of the assets of the heirs in any way whatsoever. The right and discretion conferred to him by the deceased are haraam and invalid.

(3) Provision 12.2 is permissible since an heir may be in real need prior to the distribution having been effected. In this case an advance will be made to the heir against his share of the inheritance.

UPHEAVALS – ALLAH'S TAQDIR

(Continued from page 1)

lah's punishment which he administers to Muslims in a variety of ways such as kuffaar domination, natural disasters, crime, etc.

The Qur'aanic aayat cited in the beginning as well as many similar Aayaat and Ahaadith state with clarity that Allah Ta'ala is in control. If He so wishes, He has the power to eliminate in a second all mankind and replace them with another creation.

Similarly, He can change the condition of the Ummah overnight from defeat to victory, disgrace to honour and weakness to power. But whilst the precondition for this success is the full adoption of the Sunnah and submission to the unadulterated Shariah as it has reached us from the *Sahaabah*, this Qur'aanic prescription has become meaningless for the Ummah of today. While Muslims are knocking at the door of aliens and bootlicking the kuffaar for honour and worldly prosperity, Allah Ta'ala says in His glorious Qur'aan:

"What! Do you search for honour from them? All honour belongs to only Allah."

Allah Ta'ala further informs us:

"Say: Allah is the King of Mulk (the lands and the world). You grant Mulk to whomever You will, and You snatch away Mulk from whomever You will. You honour whomever You will and You humiliate whomever You will. In Your Power is goodness (success, prosperity, honour, etc.). Verily, You have power over all things."

But, Alas! This Aayat and numerous other Qur'aanic verses and Ahaadith of this theme have become antique for Muslims.

Remember and understand that whatever we desire is obtainable from only Him. But the condition for its obtainment is obedience. Rasulullah (Sallallahu alayhi wasallam) said: *"Whatever (of goodness which) is by Allah, is obtainable only by means of obedience."* Obedience is only in the Shariah and the Sunnah.

Understand well that in all the upheavals overtaking us, there is Divine purpose and direction. The kuffaar have no inherent power. They are being automated by Allah Azza wa Jal.

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 5)

(sheep / goat) is Waajib.

Q. If the nails of 3 fingers were cut, what is the penalty?

A. The penalty is the Sadqah Fitr amount for each finger.

Q. A Haaji had his hair cut beyond the boundary of the Haram. Is there a penalty?

A. Yes. The penalty is one Dumm.

Q. Can a woman go with her son-in-law for Hajj? She has no other mahram.

A. A son-in-law is not a valid mahram for the purposes of a journey. She may not travel with him.

Q. Is it permissible to pay the exorbitant Saudi Hajj taxes

and visa charges with interest money?

A. Although these taxes and charges are exorbitant, oppressive and haraam, it is not permissible to pay with interest. These zulm charges will be part of the Hajj expenses.

Q. Is it permissible to consume the commercial chickens slaughtered at the commercial plants in Saudi Arabia?

A. There is no difference between South African haraam chickens certified by the scoundrel carrion outfits and the commercially killed Saudi chickens. All such chickens are haraam diseased carrion. In fact, abstain from even the

eggs and fish they sell over there. All of it is diseased.

Q. If Shiahs are not Muslims, then why are they allowed to perform Hajj?

A. Because the Saudi Najdi regime too is not Muslim. The monetary and political factors are the determinants. Even according to the Salafi doctrines to which the Saudi regime ostensibly subscribes, Shiahs are kuffaar. However, money and politics override the religious dictates.

Q. If females abandon Wuqoof of Muzdalifah because of total chaos and intermingling of the crowds, what is the penalty?

A. In this case there is no pen-

alty. They have a valid reasoning for abandoning the Wuqoof of Muzdalifah which is Waajib, not Fardh.

Q. During Ihraam, I intentionally smelt the fragrance of some flowers. Is there a penalty?

A. No there is no Dumm or Sadqah penalty. Since it is Makrooh, it is necessary to make Taubah.

Q. Before donning Ihraam I applied considerable perfume. After donning Ihraam, there remained strong fragrance of the perfume which I smelt frequently. What is the penalty?

A. There is no penalty in this case.

GAMES OF SHAITAAN

(Continued from page 11)

worse, for haraam futility, is haraam. There is absolutely no scope for permissibility of snooker or any of the other types of shaitaani games.

Rasulullah (Sallallahu alayhi wasallam) condemned even chess and such games, saying that playing with these artefacts of the devil is "like dipping the hand in the blood of a swine".

So, how can a mufti ever conduct himself so ignorantly

as to issue a fatwa of permissibility for filth and obscenity such as snooker games?

The money earned from snooker tables and such games of gambling and immorality is haraam even if the machines are not used for actual gambling.

The fatwa is absolutely corrupt and baatil.

The mufti does not know whether he is coming or going, unable to distinguish between Haqq and baatil.

QUR'BAANI

Qur'baani is Waajib on every adult Muslim who owns the Zakaat Nisaab amount on the Days of Qur'baani (10th, 11th, 12th Zil-Hajj). The current Zakaat Nisaab is approxi-

mately R4,350.00 (South African Rands). The Zakaat Nisaab is the price of 612 grams (21.5 ounces) of silver. Qur'baani is not Waajib on a child who has not attained buloogh even if he/she has wealth.

THE QUR'BAANI MEAT

It is Mustahab (Sunnat) to divide the meat of the Qur'baani animal into three parts. One part for the poor, one for relatives and friends, and one part for oneself.

It is also permissible to divide

TV IMMORALITY

Besides television being haraam, the immorality and zina behind scenes and TV screens are little known to outsiders. Even the monkey, moron juhhaal molvis appearing in Dajjaal's Eye, are implicated in the filth and immorality in which television specializes. In this regard, a Brother writes:

"Looking at the de-

ception in the television industry, an industry that has kept people foolish like monkeys for decades, there is one angle of the so called Islamic television that I want to ask about and bring the attention of the people to.

There has been hundreds, if not thousands of cases of sexual abuse that has surfaced in the west, specifically in the television industry. Television presenters are normally

groomed up before going on screen. Hence, with the so called Islamic television, are the presenters not groomed up like dolls for the screen? Who does the grooming? Males or females? Can the so called Islamic television presenters give the whole world a guarantee that no behind the scenes monkey business is going on, especially when it is so rife in every other part of the world?"

and distribute the meat in any way desired. It is permissible to give of the Qur'baani meat to even non-Muslims according to the Hanafi Math-hab.

It is not necessary to bury the bones of the Qur'baani animals as some people believe. There is no basis in the Shariah for this.

'SEARCH FOR ME'

In a Hadith-e-Qudsi, Allah Ta'ala says: "Search for me among your weak ones (the poor, destitute, orphans, widows, etc.), for verily, you are being aided and provided Rizq via your weak ones."

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**Zul Hajj 1439
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"VOICE of ISLAM"



Roses have thorns!
The Haqq too has thorns!
"We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)

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"On earth are signs for people of firm Faith, and (also) within yourselves. What, have you no intelligence?" (Qur'aan)

MUSLIM MARRIAGES

THE COURT'S RULING AND THE STUPID GLOATING

The Western Cape High Court has ruled that the State has a constitutional obligation to enact legislation to recognize Muslim marriages and to regulate the consequences thereof. The court ordered that Parliament enacts such legislation within 24 months.

The kuffaar Women's Legal Centre (WLC) which had sought this ruling stupidly gloated that the judgment is an "enormous victory for Muslim women". The gloating by these kuffaar women is stupid and fallacious. There is no victory for Muslim women in this kufr judgment. True Muslim women do not in the

first place approach the kuffaar court for directives in matters for which Allah Azza Wa Jal has already issued His Decree more than fourteen centuries ago. The Divine Orders of the Shariah are binding and final on all Muslims. Therefore, Muslims will not efface their Imaan by resorting to kuffaar courts for rulings which have no validity in the Shariah.

Only women who profess to be Muslim, but in reality are bereft of Imaan, will run to the kuffaar court to seek shaitaani 'relief' in conflict with the Law of Allah Ta'ala. Such women are *Murtad*. Thus the hallucinated 'enormous victory' concerns these *Murtaddah* women, not Muslim women. Furthermore, even for these *Murtaddaat*, the court's ruling is no victory. It is merely old wine in a new bottle.

There is no new consequence in the court's ruling. It is simply an affirmation of the stance which the courts have adopted and according to which they have been issuing verdicts and decrees since the past 20 years. The courts have always recognized Islamic marriages despite such marriages being invalid in terms of the law of the country. However, for purposes of granting women maintenance, custody of children and large portions of the husband's assets – all in total contravention of the Shariah – the kuffaar courts have accepted the validity of Muslim marriages. There is therefore nothing new to gloat about.

The position remains the same, and will remain the same even if the government enacts the legislation the court has ordered. Whilst the court has given a time frame of 24 months, the process will take about

five years, and may even be thwarted by other factors and developments. There exists a ludicrous notion in the minds of ignorant Muslims regarding the court's decree. They labour under the fallacious idea that the court's order means the legislation of the kufr MMB (Muslim Marriages Bill). The order is nothing of the kind. The order is simply a decree "full of sound and fury signifying nothing" as well as kufr stupidity.

Any legislation to recognize Muslim marriages will not affect true Muslims in any way whatsoever in view of the fact that genuine Muslims will not take the route to the kuffaar court to have their matrimonial matters resolved in terms of kufr law. Those who profess to be Muslims but who in reality are *munafiqeen* and *murtaddeen*, also are in no

need of legislation for recognition of their marriages. They are quite comfortable with the secular kufr laws, hence their clamour for recognition is incongruent and irrational.

The High court's order is a superfluity and it appears more of a symbolic gesture to placate the women's lobby. Even an adultery union is accorded validity for the purposes of maintenance, etc. Hence, whatever consequences the ordered legislation will proffer the recognition of Muslim marriages, are available right now without such legislation.

Insha-Allah, we shall comment in greater detail after having studied the judgement. However, as far as Muslims are concerned the judgment is inconsequential. Even if legislation for recognition is enacted, it shall have no material consequences for true Muslims.

NO ACCORD WITH THE INMATES OF JAHANNAM

"Verily, Jahannam is their promised abode, for all of them." (Al-Hijr, aayat 43)

"It Jahannam has seven

gates. Every gate has sub-divisions." (Al-Hijr, aayat 44)

An accord with those

destined to be the inmates of Jahannam is not permissible. Along with the kuffaar inmates of Jahannam will be the

72 sects which split from the Ummah into the deviance of kufr. About these sects – all are professed Muslims –

will be in the Fire."

Only the sect following the Sahaabah will attain salvation.

Modernist deviates in support of Shiahs are abortively promoting accord and unity with those destined for Hell. The consequence of their futile efforts is only discord and strife. It is a total impossibility to structure an accord and unity on the foundations of Baatil.

SHIAH HATRED FOR AISHAH

Shiah disgorge their worst stock of the vilest venom against Hadhrat Aishah (Radhiyallahu anha). Besides their many beliefs of explicit kufr, hatred for Hadhrat Aishah (Radhiyallahu anha) is al-

so kufr – such kufr which expels the villain from the fold of Islam.

Addressing the Kha-waarij, Hadhrat Abdullah Ibn Abbaas (Radhiyallahu anhu) said:

"What! Do you abuse

your Mother, Aishah or do you regard her to be halaal (for you) as are other women? (If you do) then you have committed kufr. If you think that she is not the Mother of the Mu'mineen, then verily, you have committed kufr and have exited from Islam."

Rasulullah (Sallallahu alayhi wasallam) said:

"My Ummah will split into 73 sects. All, except one,

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Q. A Muslim woman is married to a Hindu man. Although she says that she is a Muslim, she goes to the Hindu temple, puts the Hindu red dot on her forehead. She participates in their religious functions, etc. What is her status in Islam?

A. She is a kaafir despite claiming to be Muslim. Believing marriage to a Hindu as being permissible and participating in the religious customs of kuffaar are acts of kufr which expel a person from the fold of Islam.

Attending Hindu temples, applying the Hindu red dots and the like are acts of kufr.

Q. I am a new Muslim. Please explain who are Salafis? What is the status of ISNA and MSA in the U.S.?

A. Salafis belong to a sect which developed about 150 years ago in Saudi Arabia. They do not follow any Mathhab. They are deviants. Isna and MSA are more deviant than even Salafis. They are Muslim only in name. But their lifestyle and thinking are western kufr.

Q. Please read the interpretation of a dream seen by Nabi Daanyaal (Alayhis salaam). Is this interpretation correct?

A. The interpretation of the dream presented by some modernist is pure conjecture. It is unlikely that the dream of Nabi Daanyaal (alayhis salaam) about 4000 years ago could be referring to the British and Russian empires. The dream will have no benefit if this interpretation is accepted.

Dreams of the Ambiya are Wahi. Far-fetched interpretations are not valid. Nabi Daanyaal (Alayhis salaam) must have explained the meaning of the dream to his people. It was essentially for the guidance of his people. Whenever Rasulullah (Sallallahu alayhi wasallam) saw a dream, he would explain it to the Sahaabah.

If the modernist's interpretation has to be accepted, it will follow that the dream of the Nabi was futile since it had no benefit for his people. Assuming that it was meant

for people thousands of years later, then too, it is futile. No one attaches any importance or significance to the conjecture of a modernist thousands of years after the Nabi (alayhis salaam), and that too after the demise of the British and Russian empires. There is simply no guidance in this interpretation for anyone. If the dream signified guidance for people thousands of years later, then Rasulullah (Sallallahu alayhi wasallam) would have presented an interpretation.

Q. How should a female perform Sajdah?

A. When a woman goes to Sajdah, she should first place her knees on the ground, then her hands. Her head will be on the ground between the palms of her hands with the thumbs in line with her ears. This is the correct way.

Q. Is it permissible to hire out tables, chairs, utensils, tents, etc. for a wedding reception where many haraam acts will be committed? Is the income permissible?

A. It is not permissible to hire out furniture, etc. for any haraam reception or bid'ah act or ceremony. The income will not be permissible.

Q. During his lifetime, a man promised to build three houses for his three sons. He fulfilled the promise for the first son. Before the second son's house could be completed, the father passed away, leaving the son with the incompleting house. The third son received only a vacant plot of land.

After the father's death, his estate completed the house for the second son. Is it permissible for the estate to build a house for the third son on the vacant plot?

A. The three sons are the owners of only the properties gifted to them during their father's lifetime. The eldest son owns the completed property. The second son owns the land with the incompleting house. The third son owns only the vacant land. The promise of the father is not valid after his death. It may not be fulfilled from the assets of the estate.

EQUIPMENT LIKE A CHAMBER POT

Q. There is a Food Lovers Market store here in Pietermaritzburg which was owned and managed by non Muslims for several years. The store has a butchery which used to sell pork and other haraam meat products.

The store was recently sold to a Muslim family. When the Muslims took over the store, new equipment was not bought for the butchery. They merely claimed to wash the equipment and are using it to cut and process their meat. There is also a take away in the store and with this too, there was no new equipment bought.

I would like to know what's the ruling on purchasing from the store and I think that the community should be made aware of the ruling.

A. If the equipment was thoroughly washed, then we cannot say that the products prepared with this equipment are haraam. Nevertheless, people who have Taqwa

or even a little Taqwa, will not purchase from this store / butchery. The thought of pork and other haraam meats being cut and prepared with the same equipment will be a strong deterrent.

Consider a chamber pot which has been used for urinating and even for defecating in it. If it is washed thoroughly thrice, then in terms of the Shariah it will be paak / taahir / clean. But if food/soup / porridge is served in this paak chamber pot, will any Muslim eat from it? Perhaps those addicted to eating SANHA certified carrion will.

Even if the chamber pot is washed a hundred times with rose water, no Muslim of correct Imaani integrity will consume food from the paak/taahir chamber pot. If carrion-eaters will use chamber pots as plates for food, it is understandable.

It was not permissible to use the estate's funds to complete the house for the second son. The second son has to pay back to the estate the amount which was expended on completing the house. All heirs share in the estate.

Funds from the estate may not be used to build a house for the third son. The assets of the estate must be compulsorily distributed to the heirs.

Q. Please offer some advice on the following scenario. We are seeing the beginnings of change in the mentality of the UK non-muslim population. Although they dislike the burka, they tolerate it. However, the niqab is something that politicians have openly insulted, with no apology and have been supported surprisingly by previously very quiet non-muslims up and down the UK.

They voice opinions such as it being a security risk as helmets and balaclavas and other face veils are not allowed in

public. So currently their hate for it is based on some justification. From their point of view, it is a fair comment and they cannot understand why there is discrimination. You either allow all face coverings in public or ban them, there's no in-between.

However I am worried as my sisters and mother wear the niqab. May Allah protect them but I am undecided as to what to do moving forward.

1) Do you have any advice as to what I should do when it comes to my mother and sisters who wear niqab?

2) Are you aware of any valid response I can give when it comes to niqab being a security risk, inability to see the face and ultimately laws in the UK which ban helmets and other face coverings but allow the niqab?

A. In the final analysis everything is the decree of Allah Ta'ala. The Shariah orders women to remain at home and

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not leave the home precincts without pressing and valid reason. Most Muslim women, all over the world, regard the Niquaab as a licence to wander and prowl in public places. In view of this abandonment of true Hijaab – Hijaab of the heart – Allah Ta'ala has decreed the current anti-Hijaab attitude in non-Muslims. But, Muslims themselves are the cause for this attitude of the non-Muslims. It is merely the consequence of Muslim disobedience and transgression.

In view of the hatred for Hijaab displayed openly by non-Muslims, it is hoped that Muslim women will come to their senses and remain indoors to avoid being insulted outside in the streets.

Your mother and sisters should remain indoors. Only if there is a real need should they venture outside. They should not go to shops, supermarkets and the like. The menfolk should see to the needs of the home.

If there is a real and valid need for them to emerge from the home, they should continue wearing their Niquaab as long as they are not exposed to physical violence.

You will not be able to convince non-Muslims regarding the necessity of the niquaab. Just make dua. If Muslims abandon their rebellious transgression and revert to the Sunnah, Allah Ta'ala will change the attitudes of the kuffaar.

Q. I am 19 years old and am in a relationship with a girl for the past two years. My partner and I are ready to get married. As she and I are still studying, we cannot live together. Her mother is aware of the relationship, but due to culture they are not willing for us to get married. They want us to wait until her turn comes. She has two elder sisters who are not married. Are we allowed to have our Nikah performed without the permission of her parents? She is also 19.

A. In the circumstances it is permissible to get married without the consent of the

parents. The parents have forfeited their *wilaayat* by placing their daughter in a zina situation. It is not permissible for them to have sent their daughter to study at an institution which specializes in sin and haraam. The parents are immoral and anti-Islam. They have great concern for their culture, but are totally unmindful of Jahannam's pathway they have paved for their daughter. They are able to tolerate zina, but not Nikah for the sake of their stupid custom and culture.

Q. Will speaking during Tawaaf render it void?

A. It is not permissible to speak unnecessarily during Tawaaf. Although speaking will not invalidate the Tawaaf, it does become deficient.

Q. May one recite Qur'aan Shareef during Tawaaf?

A. Although reciting Qur'aan Shareef during Tawaaf is permissible, general Thikr is better.

Q. Is it permissible to make Thikr during the state of janabat?

A. A person in need of ghusl should not unnecessarily delay ghusl. Thikr will be permissible, but it is better to make the thikr in the mind, not verbally.

Q. I have as yet not memorized Qunoot for Witr Salaat. What should I recite?

A. If you have not memorized the Masnoon Qunoot for Witr, then any other Masnoon or Qur'aanic Dua may be recited. But it is essential to memorize the proper Dua as soon as possible.

Q. Is it permissible to recite duas in Sajdah?

A. No, Duas should not be recited in Sajdah of any Salaat.

Q. Is marriage to a Salafi permissible?

A. Although it is permissible to marry a Salafi, due to incompatibility the marriage will be bedevilled with misery.

Q. Is it permissible to perform Taraaweeh Salaat in four raka't batches?

A. It is permissible to perform Taraaweeh in 4 raka't batch-

es.

Q. What are the Sunnah acts of ibaadat for the 15th Night of Sha'baan?

A. The 15th Night of Sha'baan is an auspicious occasion. Spend as much of the night as possible in Ibaadat of any kind. There is nothing specific to recite. All forms of ibaadat are permissible.

Q. A man wants to convert his house into a Masjid. What is the procedure?

A. A house may be converted into a Masjid by the owner verbally declaring that he has made the house Waqf as a Masjid, then allowing people to perform Salaat. His statement alone suffices to convert the house into a Masjid. Once he has made this declaration he will no longer be the owner of the premises. It will be a Masjid.

Q. Should we contribute to a group called the 'Deen Team'?

A. Do not contribute to this so-called 'deen team'. There are innumerable worthy causes, destitutes, widows, orphans, etc. to whom you should direct your Sadqah. Do not contribute to unknown specimens and creeps.

Q. When does one have to make Istilaam of Hajr Aswad?

A. Istilaam is made at the beginning of each Shaut of the Tawaaf.

Q. When making Istilaam, should we face Hajr Aswad?

A. Yes, you have to face Hajr Aswad. After the Istilaam, turn and ensure that your left side is towards the Ka'bah for the entire duration of the Tawaaf.

Q. In which group of the Tablighi Jamaat should I sit to listen to the bayaans? I am really confused by the dissension in the Jamaat.

A. Do not align yourself with any of the two factions of the Tabligh Jamaat. There is too much shaitaaniyat in them right now. You may sit in their programmes whether it is the Nizamuddin faction or the Raiwand faction as long as they adhere to the Six points of the Jamaat. The moment

LEADERSHIP?

Q. An advocate is organizing a 'leadership' programme for Ulama to train them in a variety of deeni skills to enable them to become leaders in the community. What is the status of this programme in the light of the Shariah?

A. It is most despicable for molvis to participate in this haraam programme which is an insult to Deeni Uloom and to the Darul Ulooms which are supposed to be the highest bastions of *Ilm-e-Deen*.

Those who crave for leadership and those who conduct such shaitaani and nafsani programmes come fully within the glare of Rasulullah's statement that there will be people in his Ummah in whose veins will flow nafsani lusts just as the disease of rabies permeates every capillary of the body. It is never permissible for Muslims, especially molvis, to participate in this **h a r a a m s h a i t a a n i** 'leadership' programme.

they introduce the evil leadership politics, take leave and do not become embroiled in their satanism of gheebat about one another.

Q. Should I go to Raiwand or Nizaamuddin for 40 days?

A. Do not go to Nizaamuddin nor to Raiwand for any Tabligh activity. Restrict yourself to local Jamaat activity. Attend the programmes of both groups. There should be no affiliation to one faction. The root of the evil leadership struggle is in Raiwand and Nizaamuddin. You will become contaminated in either place.

Q. Some Aalims are with the Raiwand jamaat and some with the Nizaamuddin jamaat. They encourage one to join their respective groups. What should be a layman's reaction?

A. If an Aalim has aligned himself to one faction, then do not accept his advice on this issue. He will obviously be

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prejudiced against the opposite faction. Remain neutral and sit in the bayaans of both factions.

Q. How can one avoid the politics of the two groups?

A. You can avoid the politics of the nafs by simply not aligning yourself to any group. Listen to the talk and the kitaab-reading, etc. of both groups.

Q. Is it permissible to have nasheed singing in a Musjid?

A. A Musjid is a place of ibaadat. It is not a place for merrymaking. It is not a hall for haraam singing and acting. It is not a venue for singing nasheeds. Singing nasheeds in a Musjid is haraam. Also singing nasheeds to entertain people is haraam even if the venue is not a Musjid. In fact, Rasulullah (Sallallahu alayhi wasallam) said that among the signs of Qiyaamah is: "The raising of voices in the Musjid". Even conversation in a Musjid is not permissible.

Q. How should Maalikis keep their hands during Salaat?

A. In terms of the Maaliki Math-hab, the hands during Salaat should be left loose at the sides.

Q. My first husband had given me three divorces. I then married another man who also divorced me without consummating the marriage. Can I marry my first ex-husband?

A. If your former husband had issued three divorces (Talaafs) to you, then you may not marry him again if the second husband had divorced you without having consummated the marriage. The marriage to the former husband will not be valid if consummation had not taken place with the second husband.

Q. A man divorced his wife without having consummated the marriage. Does she have to observe Iddat?

A. If a man divorces his wife after having been in privacy with her, i.e. alone where it was possible to have sexual relations, then when he divorces her, she has to observe

the Iddat even if conjugal relations did not take place.

Q. A man divorced his wife during her menstrual cycle. Is the Talaaf valid?

A. The Talaaf will be valid even if the man divorces his wife during her menstrual cycle, although, he will be sinful for having done so.

Q. Is Jumuah Salaat valid at the Orient Islamic School in Durban?

A. Jumuah Salaat in a so-called 'muslim' school is not permissible. It is not valid in the Hindu hall at the Orient school. This is not an Islamic school according to the Shariah. Just as it is not permissible to have Salaat in a casino or a bar, so too is it not permissible in these shaitaani schools.

Q. Is it permissible to sell old coins for more than their face value?

A. A coin may be sold for more than its face value provided that the amount given in exchange is not of the same metal. Thus, silver coins may be sold for dollar notes or bronze coins for any amount. But if silver coins are sold for silver coins, then the weight of the silver on both sides must be the same. Also, the deal must be cash.

Q. What should a woman performing Hajj do on the 10th Zil Hajj if she is in the state of haidh? Should she cut her hair to be released from Ihraam before having performed Tawaaf Ziyaarat? Can she cut her nails?

A. She should cut her hair after Qur'baani and she will be released from Ihraam in every respect except conjugal relations. She may however not cut her nails due to her state of haidh. She may use scented soap, wear nikaab and do everything as one who is not in Ihraam except conjugal relations of any kind whatsoever.

Q. I have some gold which is less than the gold nisaab for Zakaat. I also have some cash. Do I have to pay Zakaat on the gold?

A. You are required to pay Zakaat on the gold plus what-

EVICTING A MOTHER!

Q. Among the heirs inheriting a property is the mother of the inheriting children. The heirs are all adults. The property is very valuable and all the heirs want to sell and get their respective shares. However, their mother refuses to vacate the premises. In so doing, she is preventing all the heirs from their rightful shares. She insists to live in the property although the children are making available a comfortable house for her. In these circumstances is it permissible to legally evict the mother?

A. The very idea of children evicting their mother from the house is satanically cal-

lous. Regardless of her injustice for which she will have to answer to Allah Ta'ala, it is haraam for the children to evict their mother. Are they her children or are they dogs which have no recognition of their parents. Every Muslim knows that Jannat lies under the feet of one's mother. But for people nowadays the carion crumbs of this dunya have greater importance than Jannat. That is because the Deen is a hobby for them. Never ever can a child fulfil the rights of his / her mother even if he/she slaves for her his / her entire life. It is haraam to evict the mother.

ever money you have. The value of the gold should be added to the other monies.

Q. The Imaam of our Musjid says that Hell-Fire is not eternal. It will one day come to an end. Is this correct? What is the status of this Imaam?

A. The Imaam of your local Musjid has lost his Imaan by believing or propagating that Jahannam is not everlasting. If this is his belief, then Salaat is not valid behind him.

Q. A girl was living with her mother's husband since she was one year old. Does the stepfather become her real father? Will this child inherit in his estate? What about Purdah?

A. The stepfather will not become the 'real father'. While she may appear in front of him without nikaab and converse with him in general, when she becomes an adult she should not be in privacy with him. He will not be a mahram for her on a journey. She may not travel with him alone. She will not inherit in his estate. However, he may make a wasiyyat (bequest) for her. The wasiyyat should not exceed one third the value of his estate.

Q. If a boy is interested in a girl for marriage and comes to meet the girl's family, what questions should they ask him? What qualities should the girl's

parents look for in the boy?

A. The relatives of the girl should not ask the boy any questions at the viewing sessions. They should make discreet enquiries about the boy's character from others before allowing him to view their daughter. Only if they are satisfied with his moral character should they allow the viewing to take place.

The qualities to look for are good morality, correct Aqaaid (beliefs) and intelligence. It should also be ascertained if the boy is a chap of responsibility. He should not be like an irresponsible tablighi who will abandon his wife without adequate means and arrangement, and go for a few months or a year on a tablighi stint. The purpose of viewing is only to ascertain if the couple is attracted to each other. It is not for ascertaining character, for this is impossible from a couple of moments of viewing.

Q. My wife refuses to wear nikaab. Is it necessary to wear nikaab? How can I explain to her of the need to don nikaab?

A. It is Waajib (compulsory) for women to cover their faces with a nikaab in the presence of males. This is a compulsory command of the Shariah.

Do not attempt to force your wife to wear it. She will rebel and the marriage may

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break down. Encourage her. Speak politely and affectionately to her about the need to wear Niquaab. Explain to her that even the dead body of a woman has to be wrapped in six shrouds. Then despite being so fully covered, a sheet is held over the grave when lowering her body to prevent strangers from looking at it.

Explain to her that Noor from the heavens settles on a woman who adopts rigid Hijab (with niquaab) in the presence of strange (ghair mahram) males. Also mention that the woman whose face is exposed, thus enabling other men to stare at her, is cursed by Allah Ta'ala and His Angels. Therefore, Rasulullah (Sallallahu alayhi wasallam) said:

"Allah curses the one who looks (i.e. the man) and the one at whom he looks (i.e. the woman with the exposed face)."

A woman who attracts the gazes of men with her exposed face and even with her gaudy garments, is constantly under the Wrath of Allah Ta'ala. Tell your wife that when Rasulullah (Sallallahu alayhi wasallam) asked his beloved daughter, Hadhrat Faatimah (Radhiyallahu anha): *"What is best for a woman?"*, she responded: *"That no man should look at her nor should she look at any man."* Delightfully, Rasulullah (Sallallahu alayhi wasallam) responded: *"Faatimah is a portion of me."*

Q. What is the ruling on the validity or invalidity of Hajj in view of the certainty of the moon not having been sighted in Saudi Arabia, and the adoption of the wrong day for Arafaat?

A. Despite the Day of Arafaat being wrong, the Hajj is valid. The Kufr Saudi regime will be held liable on the Day of Qiyaamah for this baatil.

Q. In Tablighi bayaans, I have heard the following statements from Tablighi brothers. I'm not sure if these statements are correct, please clarify:

1) *"Our elders say that now because of the fitnah that is in*

the world, this work of Tabligh has become FARDH for each and every Muslim."

2) *"If dust touches you while you are in Jamaat, then the fire of Jahannam cannot touch that part of the body."*

3) *"Spending one dollar in Jamaat is better than spending 700 000 (seven hundred thousand) dollars outside of Jamaat."*

4) *"Sleeping one night in Jamaat is better than doing Ibaadat in front of the Hajr-e-Aswad for the whole night on Laylatul Qadr."*

What is the basis for these claims?

A. All the statements of the Tabligh Jamaat mentioned by you are baseless and erroneous. Such statements are among the ghulu' (haram extremism and bigotry) of the Tablighi Jamaat.

This is the type of haraam ghulu' which ruins a movement which initially began as an institution of the Deen. The bigotry and LIES they fabricate to bolster their specific methodology which, while initially permissible has no basis in the Sunnah, deflects the movement from Siraatul Mustaqeem. It then degenerates into a deviant sect to become one of the 72 doomed sects. Such baseless bigotry is an attitude of the Shiahs and the Salafis. The Tabligh Jamaat has also clambered aboard this evil bandwagon.

Q. A girl does not want to marry a boy selected for her by her parents. Can they force the marriage on her?

A. They may only advise and encourage her. Parents cannot force their daughter to marry someone against her free will. If the girl refuses, the marriage will not be valid.

Q. The Masjid where I perform Salaat charges R100 rental for shoe-lockers. Is this permissible?

A. They may just as well stipulate a fee for each musalli for the space he occupies inside the Masjid when performing Salaat. In view of the increasing incidence of shoe-theft, it will be permissible to provide

lockers for shoes. But charging a fee for the shoes is not permissible. The fee is a baatil/haram rental. The entire premises of the Masjid and its annexes are Waqf for the free use of the musallis. Placing their shoes in the lockers is their Haqq for which a fee may not be charged.

Q. Is it permissible to give Qur'baani meat to a dog?

A. It is permissible to give Qur'baani meat to an animal with the intention of feeding it.

Q. A non-Muslim who had dedicated a goat during his idol-worshipping festival presented the goat to the Muslim chief. Is it permissible to make Qur'baani of this animal?

A. The goat which was dedicated to idols may not be used for Qur'baani nor may Muslims eat of the meat. It should be slaughtered and the meat given to non-Muslims.

Q. A few brothers are deciding to live off the grid so to speak and away from civilization. They will live off the land and away from people. Some places which they are looking at are in Alaska or a far away African land. Is this acceptable in Islam?

A. In fact, it is in conformity with the advice of Rasulullah (Sallallahu alayhi wasallam). If they are able to find a safe isolated place/land to live, it will be highly recommendable. In this age of fitnah and fasaad to live far away from the evil of the current species of mankind is best if such a safe haven can be found. The present crop of mankind, including Muslims, appear to be a hostile species devoid of humanity.

Q. Until what time can Chaasht be performed? Which namaaz is Dhuha?

A. Chaasht and Dhuha are the same Salaat. The time begins after Ishraq Salaat and lasts until Nisfun Nahaar, i.e. about an hour before Zawwaal.

Q. How many Takbeers do we have to recite during the Days of Tashreek? Is it 23?

A. According to the Hanafi Math-hab, we recite a total of

JANAZA INSURANCE

Q. Is the Karama Jinaza Cover (Islamic funeral cover) permissible? They charge a monthly fee from R30 "for full cover". The advert states: "Do you have funds or a plan in place should you lose a loved one tomorrow?"

A. This so-called 'jinaza cover' is haraam insurance. It is not permissible to participate in this insurance plan. The question posed by this funeral insurance entity is nonsensical. Islam has its Plan in place for the Janaazah of even destitute and paupers. According to the Shariah, burial of the dead is a Fardh-e-Kifaayah obligation. In the more than 14 century history of Islam, no Muslim mayyit was ever left unburied to rot on the surface of the earth. Janaazah for the mayyit is a compulsory obligation on the community. There is no need for this or any other haraam so-called 'jinaza' service. The Shariah has made adequate arrangements for the burial of the Amwaat. These insurance entities are money-making schemes in emulation of kuffaar funeral parlours.

24 Takbir-e-Tashreek. From after Fajr Salaat on the 9th Zil Hajj until after Asr Fardh on the 13th Zil Hajj, the Takbeer is recited once aloud after each Fardh Salaat. Reciting it once after the Eid Salaat makes the total 24.

Q. In the U.S.A. a body called ICP (Islamic Center of Pittsburgh) celebrated Eidul Adha on Sunday 26 August. Nowhere in the world was Eid on Sunday 26th August. Those countries which follow Saudi Arabia celebrated Eidul Adha on Tuesday, but the ICP had Eid celebration several days later. Is there any validity in the Shariah for such a delay? They also called for donations. Is it permissible to donate to them?

A. The ICP of America is a deviate group which is lost in jahaalat, hence they schemed

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DIVINE LOVE

Hadhrat Mansur Al-Hallaaj (Rahmatullah alayh) was executed ostensibly for having uttered blasphemy – the kufr act of proclaiming: ‘Anal Haqq’ (I am The Haqq, i.e. Allah). However, when he was executed, then every drop of blood as it fell on the ground inscribed the word: ‘Allaah Allaah’.

Someone asked Hadhrat Junaid Baghdaadi (Rahmatullah alayhi): “Why did the blood of Mansur Al-Hallaaj inscribe ‘Allaah! Allaah!’,

and not the blood of Hadhrat Husain (Radhiyallahu anhu) when he was unjustly killed at Karbala?” Hadhrat Junaid (Rahmatullah alayh) explained:

“There is the need for proclaiming the innocence of a falsely accused person. This applied to Al-Hallaaj because regarding his Deen he was falsely accused. Thus, the writing of the blood of Al-Hallaaj was for proclaiming his innocence

from the accusation of zandaqah (heresy / blasphemy) levelled at him. On the contrary, there was no such need in the case of Hadhrat Husain (Radhiyallahu anhu).”

The mysterious conundrum surrounding the execution of Hadhrat Mansur Al-Hallaaj is that even Hadhrat Junaid Baghdaadi (Rahmatullah alayh) concurred with and signed the decree to execute Mansur (Rahmatullah alayh).

Regarding this mystery, Hadhrat Maulana Ashraf Ali Thanvi

(Rahmatullah alayh) said that if he had been there, he would have found a way for exculpating Mansur Al-Hallaaj (Rahmatullah alayh). This is one of the mysteries which is incomprehensible to us. In fact, while Hadhrat Mansur was tied to the gibbet being prepared for execution, and whilst he was drenched in his blood prior to being killed, as a result of being mutilated, a Buzrug standing nearby, overwhelmed with grief and tears, asked Hadhrat Mansur to explain the

mystery for the terrible calamity which has befallen him. He replied: “I revealed one of the Divine Secrets, hence am being punished.”

The Buzrug asked: “What is Divine Love?” Mansur replied: “What you are observing is the lowest degree of Divine Love.”

The Buzrug asked: “What is the highest degree?” Mansur said: “You are incapable of bearing (or understanding) it.” Upon all these Saaliheen is the vast, boundless Rahmat of Allah Ta’ala.

BE ALERT!

Commenting on the evil and treacherous condition of the people in general, Allaamah Abdul Wahhaab Sha’raani (Rahmatullah alayh) of the 10th Islamic century, says in his Kitaab, Al-Bahrul Maurood:

“Now when you are aware of this (state of affairs), then know that in this age man is in need of displaying lesser hayaa (shame / modesty)

in many situations. This will be more preferable and better than shame and bashfulness.” (In this context the meaning is ‘lesser toleration’)

Comment: Allaamah Sha’raani here advises diligence against the evil and treachery of people. Unlike the era of the Salafus Saaliheen – the era of Khairul Quroon – people in the later ages have incrementally abandoned Islamic morality, and will

take undue advantage of a person who is extreme in displaying haya and toleration when people recklessly trample on the rights of others and on the rights of Allah Ta’ala.

He advocates diligence to prevent undue advantage being taken of one’s good nature. On this basis, the Mashaaikh say: “Takabbur with an arrogant person is ibaadat.” The meaning

is to refrain from displaying humility and submission to those who are proud and arrogant, riding rough over and trampling on the rights of others.

Continuing his Naseehat, Allaamah Sha’raani says: “React in the way people act towards you. If they approach you like wolves, then you too counter them like a wolf. If they approach you like a beast (e.g. li-

on), then you too face them like a beast. If they approach you like a fox, then you too become a fox for them. If they scheme against you, then you too scheme against them until you attain your rights.”

Comment: The advice here is to be alert and not to be caught off guard by the evil and plots of people of these times of *fitnah* and *fasaad*.

“ROTTEN HEARTS”

Rasulullah (Sallallahu alayhi wasallam) said: “After me there will be such Aimmah (shaikhs, molvis, imams and scholars for dollars) who will be given wisdom (of the Deen) on their mimbars. However, as they descend (from the mimbars), it (the Deeni wisdoms) will be snatched from them. Their hearts and bodies will be worse than jeefah (carrion).”

In another narration, Rasulullah (Sallallahu alayhi wasallam) described these fraudulent ulama-e-soo’, saying: “Their hearts will be more rotten than carrion.”

Even the silent molvis should ponder and look into their hearts, and they will not fail to perceive the rot and the stench of their kitmaanul haq (concealing the truth) in their hearts. In these narrations, Rasulullah (Sallallahu alayhi wasallam) most aptly describes the condition of the ulama-e-soo’ who are polluting the Ummah in this era.

In their public lectures, jumua h bayaans and the haraam media such as Facebook, etc., these evil scholars for dollars acquit themselves eloquently, giving the impressions that they are men of great piety

and profound knowledge. But their practical lifestyle is the very opposite of these ‘wisdoms’ with which they seek to impress and entrap the masses.

When Rasulullah (Sallallahu alayhi wasallam) has described the ulama-soo’ fraternity with such harsh epithets as ‘worse than carrion’ and “more rotten than carrion”, then no one should be surprised of the Treasury from which we extract our criticism for these vile scholars for dollars who have ruined the Imaan and morals of the Ummah. They have betrayed Allah Ta’ala, the Rasool and the Ummah.

THE JAMRAAT PEBBLES

Q. According to the Hadith, the pebbles thrown at the Jamraat, of those whose Hajj has been accepted, are removed by the Angels, and the pebbles of those whose Hajj has been rejected are left lying around. Is this Hadith authentic? Some say that this Hadith is weak and cannot be relied on.

A. The explanation related to the pebbles at the Jamaraat mentioned in the Ahaadith is 100% correct. The brains of those who decry this Hadith are weak.

Rasulullah (Sallallahu alayhi wasallam) had said that if these pebbles are not miraculously removed, there would form a mountain blocking the place.

Nowadays, we are informed that municipal arrangements are made to remove the huge mounds of pebbles. This is indicative of the unaccepted Hajj of tens of thousands or of hundreds of thousands of holidaymakers, and of those who go with corrupt intentions.

A SINCERE TAUBAH

Explaining The meaning of *Taubah Nasoo h* (a sincere repentance) mentioned in the Qur’aan Majeed, Hadhrat Yahya Bin Muaath (Rahmatullah alayh) said that a sincere Taubah engenders in the repenter four attributes:

- 1) Reduction in worldly ties
- 2) Understanding the contemptibility of the nafs
- 3) Closer ties with Allah Ta’ala by increased ibaadat
- 4) Understanding the insignificance of one’s worship.

FEMALE DOCTORS

QUESTION

Two very senior Ulama of Deoband who have already passed away had said that in this age there is a need for female doctors, hence they encouraged Muslim girls to become doctors, for it will be very beneficial for Muslim women. This view appears somewhat confusing. Please comment. Is the view of the two Hadhrats in conformity with the Shariah.

ANSWER

Most probably you are aware that Shar'i issues are based on the Four Dalaa-il of the Shariah, not on the opinion of any Buzrug. Regarding much greater Buzrugs and Auliya than the Hadhrats who voiced their personal opinion on the issue of women becoming doctors at kuffaar universities, Hadhrat Shah Waliyullah Muhaddith Delhi (Rahmatullah alayh) states in his *Taf-heematul Ilaahiyya*:

"You cling (i.e. deduct rules) from the talks of such Ush-shaaq (Lovers of Allah) who are overwhelmed (by Divine Love). In fact, the statements of the Ush-shaaq should be wrapped up (set aside), not narrated."

In *Al-Bunyaanul Mushayyid*, Hadhrat Sayyid Ahmad Kabir Rifaa'i (Rahmatullah alayh) states:

"Respected people! What is it that you are doing? You say: 'Haarith said so, Baayazid said so, and Mansur Al-Hallaaj said so. Before saying so, rather say that Imaam Shaafi', Imaam Maalik, Imaam Ahmad and Imaam Abu Hanifah said so."

The statements of Baayazid Bustaami and Haarith can neither demote you nor elevate

you. Imaam Shaafi' and Imaam Maalik by their statements indicate to you the Path of Najaat, and they show the success of the Law (Shariah)."

In this regard Hadhrat, Maulana Ashraf Ali Thanvi (R.A.) says: "The aim and object of the Muhadditheen is NARRATION and the aim of the Fuqaha is FORMULATION AND ELABORATION of THE LAW. For example, singing without the accompaniment of musical instruments is permissible according to the Muhadditheen since the term Ma'aazif (musical instruments) appears in the Hadith, whereas according to the Fuqaha singing is not permissible even without the accompaniment of instruments.

The gaze of the Fuqaha is on the Illat or the reason for the law, and in this particular instance of the prohibition of singing the Illat is 'the fear of fitna'. Like this Fitna is present in music, it exists in singing as well."

In any clash with the Fuqaha and the clear-cut masaa-il of the Shariah, the views of the Buzrugs will be set aside. The Shariah is radiant with clarity. For directives we seek guidance from the Fuqaha, not from Buzrugs. Many Buzrugs notwithstanding their lofty status of piety, are short-sighted. They voice opinions on the basis of incomplete or defective information. They are not among the Fuqaha. In this regard, Rasulullah (Sallallahu alayhi wasallam) said:

"One Faqeeh is harder on shaitaan than a thousand Aabids (Buzrugs)."

An Aabid is not a Jaahil. He has ample

Ilm. He is a genuine Buzrug, but lacks *fiqaa-hat*. Being short-sighted he sometime proffers opinions which are incorrect and harmful for the masses. His opinions sometimes open up avenues for great fitnah. The views expressed by Hadhrat Bandwi (Rahmatullah alayh) and Hadhrat Raipuri (Rahmatullah alayh) are of this kind.

These Buzrugs have grievously erred in their opinion and thereby opened up a door for great evil and fitnah, and for even zina. They failed to understand the consequences of stating their opinions because they lacked knowledge and understanding of what really it entails when a woman studies at a university. Their gaze was only on the benefits which could be acquired from Muslim female doctors. But as far as the deluge of evil and filth they have to plunge into in order to become doctors is concerned, these Hadhrats were unaware thereof.

We ask: If a condition for becoming a doctor or for studying at a university was that fornication had to be committed, would you send your daughter to become a doctor? Is it tolerable and permissible to consent to one's daughter fornicating with a Hindu or with a faasiq Muslim boy whilst studying at university? Would the Hadhrats still say that women should become doctors or would they send their own daughters to fornicate at universities in order to become doctors? *"Seek a fatwa from your heart."*, said Rasulullah (Sallallahu alayhi wasallam).

If you too are unaware of university con-

ditions, then become aware that every type of zina, drugs, liquor, music, haraam pictography, total integration of the sexes, the accepted norm of being in the company alone with a male, and many other acts of immorality, are the order of university life. This is not a closed secret. Only some Hadhrats who are misinformed by their biased mureeds and by their hosts who invite them to foreign countries are blissfully unaware of the cauldron of filth, fisq, fujoor and kufr which universities as well as high schools constitute.

The evil shaitani ta'leem in fact begins from primary school. By the time the Muslim child completes his/her university career, he/she has been thoroughly converted to the religion of Iblees. Yet these Hadhrats dwell in a state of blissful unawareness which constrains them to unknowingly promote zina and a variety of fisq, fujoor, zandaqah and kufr.

Western secular education has its *shuroot (conditions)* for plunging into its vile shaitaani cauldron in which the devil brews his potion of moral filth. Whilst these *shuroot* are not in documentary form, they are implied and established by *URF*. The *URF* which governs secular education whether in kuffaar or Muslim countries, stipulated the following incumbent conditions which the students are forced to observe:

- ♦ Zina of the eyes
- ♦ Zina of the ears
- ♦ Zina of the tongue
- ♦ Zina of the hands
- ♦ Zina of the feet
- ♦ Zina of the heart
- ♦ Actual zina – the actual act of fornication
- ♦ Muslim girls striking up haraam relation-

ships with kuffaar boys and vice versa

- ♦ Males and females in privacy
- ♦ Pornography
- ♦ Haraam pictography
- ♦ Music and singing
- ♦ Kuffaar sport
- ♦ Irreligiosity
- ♦ Liberalism
- ♦ Intense doubts in Aqaaid
- ♦ Subjecting the Qur'aan and Hadith to personal opinion
- ♦ Total abandonment of Hijaab
- ♦ Neglect of Salaat
- ♦ Affinity with the religions and ideologies of kufr due to the interfaith ethos of these shaitaani university brothels
- ♦ Etc. etc. etc.

Is it Islamically rational for any Muslim, leave alone for Hadhrats, to promote this satanic education, especially for Muslim females? This formidable array of fisq, fujoor and kufr portrays the lamentable unawareness of the Hadhrats regarding the satanic institutions they are dangerously promoting at the cost of destroying the Akhlaaq and Imaan of Muslim boys and girls.

Buzrugs who are not Fuqaha lack a panoptic view of the *Usool* as well as of the *Furoo'* of Fiqh, hence they stumble into dangerous moral and spiritual minefields with the gravest consequences for the masses. The masses are slaves of the nafs, hence they swiftly latch on to the errors of Buzrugs and cite such corrupt and baseless opinions in abrogation of the Ahkaam of the Shariah. Even molvis are guilty of this nafsaniyat, hence Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh) said: *"He who*

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FEMALE DOCTORS

(Continued from page 7)

cites as daleel the obscurities (and errors) of the Ulama (and of the Auliya) has made his exit from Islam." Numerous Fuqaha have made similar statements.

About making taqleed of the errors of seniors, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

"Do not abandon DALEEL merely for the sake of making taqleed of the Ustaadh."

We are, Alhamdulillah, most fortunate to be from the Ummat of Rasulullah (Sallallahu alayhi wasallam), and not from Bani Israaeel. Castigating the Ummah of Bani Israaeel, the Qur'aan Majeed states:

"They take their ahbaar (ulama) and their ruhbaan (buzrugs) as gods besides Allah, and also for Isaa, the son of Maryam (they take as rabb)."

The Hadhrats who had promoted females becoming doctors at the brothel universities, forgot about the Principle which stems from the following Qur'aanic

Aayat:

"They ask you (O Muhammad!) about liquor and gambling. Say: 'In these two there is great sin and many benefits for people whilst their sin is greater than their benefits.'"

Looking obliquely at the issue of 'benefits' of female doctors, the Hadhrats were unmindful of the great and vile sins and harms of university education. Their gaze was not on this Qur'aanic principle, hence they blurted out a personal opinion which is in violent conflict with the Dalaa-il of the Shariah, hence their opinion has to be incumbently set aside as being baatil.

A true Student of the Deen pursuing higher Ilm should not be in a quandary when he comes across queer and even bizarre opinions of recognized Buzrugs. He should examine such opinions on the Standard of the Dalaa-il of the Shariah. If the opinions are in conflict with the Nusoos of the Shariah and the categorical pronouncements of the Fuqaha of the Salafus Saaliheen era, the con-

flicting opinions of the Buzrugs should be set aside. Furthermore, even if an opinion is not in total conflict with the Shariah, if it opens an avenue for fitnah, it should be opposed and set aside. It must not be condoned. The Fuqaha have gone to the extent of branding an act/belief as kufr despite it not being such kufr which expels one from the fold of Islam.

The first Waajib requirement for every Muslim is to ensure his/own safety – safety of Imaan and Akhlaaq. These treasures may not be compromised and even sacrificed and negated in the interest of benefit for others. Whilst wealth may and should be sacrificed for the benefit of others, Imaan and Akhlaaq may not. To do so is haraam.

The Hadhrats, due to unawareness, have not even considered that in order to become a western doctor, the student has to first become a veritable devil. He/she has to engage in the grotesque task of mutilating dead bodies. Their

hearts are totally corrupted and ruined with this type of grotesque and bizarre experimentation in which human bodies are treated worse than animals slaughtered for consumption.

The Hadhrats have rendered the Ummah a great disservice with their thoughtless opinions. It will be proper to infer that the Hadhrats assigned preference and greater importance to medical benefits for others than the safety of the Imaan and Akhlaaq of the Muslim females who have been encouraged to become doctors. This is a palpable display of short-sightedness.

When genuine Buzrugs such as the two Ulama mentioned by you, err in their opinions, attribute it to genuine error or lack of information or to misinformation, or short-sightedness, or simply set their erroneous opinion aside without criticizing them. Everyone errs no matter how great a Burzug and Alaaamah he may be. The Ulama say that while there were no short-sighted Ambiya, there were many short-sighted Buzrugs, hence

Rasulullah (Sallallahu alayhi wasallam) said: *"One Faqeeh is harder on shaitaan than a thousand Buzrug (Aabideen)."*

COMPANY OF THE WEALTHY

Deficiency of intelligence is an effect of being in the company of the wealthy.

There is no benefit in such company because generally the wealthy ones are bereft of sincerity.

(Hadhrat Maulana Ashraf Ali Thanvi)

Rasulullah (Sallallahu alayhi wasallam) said to Hadhrat Aishah - Radhiyallahu anha: 'If you wish to link up with me (on the Day of Qiyaamah, then beware of the company of the wealthy.'

MOLVIS AND 'BUZRUGS' BEWARE!

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) as well as other senior Mashaaikh have warned that when Allah Ta'ala intends to disgrace a man of the Deen (a molvi, sheikh or sufi), then He embroils that person with lads and females. In other words he becomes a slave of lust

and recklessly indulges in acts of sexual perversion with boys and falls into fornication.

There are many such cases which often come to light. Allah Ta'ala is Ghaffaar and Sattaar. He forgives and conceals the sins of people. But when a person, especially if he is a learned man or a 'buzrug' reposes

confidence in himself, and he flagrantly transgresses the limits by throwing caution overboard, then he falls from his sublime pedestal and recklessly plunges in the most disgusting acts of sin. At that juncture Allah Ta'ala exposes him and he is then thoroughly humiliated in the eyes of the people.

As long as a man is remorseful, repents sincerely, and pledges to Allah Ta'ala never to return to the sin which he had committed, Allah Ta'ala will not disgrace him. In fact, the sin will be effaced from even the memory of the Recording Angels.

Molvis who recklessly enjoy female company in the name of 'teaching' them, and

shaikhs who enjoy their speciality of female mureeds and even relax and some even abandon purdah for them, are the ones who should fear most. Allah Ta'ala will embroil them in filth and disgrace them.

The Mashaaikh warn of the company of lads. They say that one should fear young boys even more than females.

THIKR AND SUCCESS

Allah Ta'ala says: "Engage in The Thikr (Remembrance) of Allah so that you achieve suc-

cess."

In its literal meaning Thikr refers to verbal remembrance of Allah Ta'ala. In its broader meaning it encompasses the entire Shariah. Obedience to the Shariah and adoption of

the Sunnah are integral to Thikr. Thikr of the tongue, Thikr of the heart and practical implementation of the Sunnah are imperative for the success of this Ummah in this world and in the Hereafter.

THE AULIYA

"The flesh of the Auliya is a fatal poison even if they do not seek vengeance from you."

(Allaamah Abdul Wahhaab Sha'raani)

Beware of vilifying the Auliya of Allah Ta'ala. In a Hadith Qudsi, Allah Ta'ala says: *"Whoever becomes the enemy of My Wali, verily I issue an ultimatum of war against him."*

RESPONDING TO THE ATHAAN

Question: A Mufti says that it is not necessary to stop a lecture or Tilaawat to respond to the Athaan. Stopping for replying to the Athaan is 'just a custom'. He cites Shaami, etc. as proof. Please comment.

Answer:

It is necessary to stop the lecture and the Tilaawat for replying to the Athaan. This is not an innovated custom as mentioned in the contrary view. On the con-

trary, continuing the lecture is an innovated custom.

Replying to the Athaan is the command of Rasulullah (Sallallahu alayhi wasallam), and is not the product of personal opinion as is the practice of continuing the lecture. There is no imperative need to continue the lecture. The Athaan is very short-lived, and responding to it is a Masnoon

Ibaadat of great significance and importance. There is no compensation for it if missed whilst nothing of the lecture or Tilaawat is missed and lost if momentarily interrupted to fulfil the Masnoon Ibaadat.

Furthermore, due to the gross neglect of this Ibaadat by the Madrasah personnel and the students, it is seen that even senior ulama of this age engage

in worldly conversation whilst the Athaan is in progress. The Students show no respect for the Athaan in all the Darul Uloom, not only during classes, but out of classes when they are indulging in nonsense. This is because of the lackadaisical attitude of their Asaatizah. Since the practice of responding to the Athaan has not been inculcated in them from their Madrasah days, they show no respect for the

Athaan and by means of their practical conduct even senior Muftis imply that this Sunnah is of no importance, hence they disgorge the drivel of "just a custom".

It is deviation and dangerous to dig from the kutub stray opinions to cancel Masnoon Ibaadat. This attitude displays disdain for the Sunnah. Great Ulama have mentioned that abstention from this Masnoon Ibaadat can cause serious problems at the time of Maut.

DA'WAT AND IBAADAT

Question: A Maulana of the Tabligh Jamaat said in his bayaan that Da'wat is more important than Ibaadat, and first comes Da'wat then Ibaadat. Is this statement correct?

Answer: The maulana acquitted himself with *jahl*. His statement is a typical example of the haraam *ghulu'* (excess) with which the Tabligh Jamaat is plagued. If he had employed his brains constructively, he would not have transgressed the prescribed limits of the Shariah to stupidly dwell in the domain of *ghulu'*. Warning the Christians about their *ghulu'*, the Qur'aan Majeed states:

"Do not commit ghulu' in your deen."

The Shariah has its limits about which the Qur'aan Majeed states: *"These are the limits (prescribed by) Allah. Whoever transgresses these limits, verily he has oppressed himself."*

As far as Muslims are concerned, since the age of the Sahaabah the first requisite was always Ibaadat, not Da'wat. We do not know from which finger the molvi has sucked his misinformation. Allah Ta'ala says in the Qur'aan

Majeed: *"I have not created jinn and man except that they render IBAADAT to ME."* The primary objective of life on earth is the Ibaadat of Allah Azza Wa Jal. Da'wat, Jihad, etc. are all secondary issues ordered for facilitating the primary *Maqsood* of Ibaadat.

Da'wat coming first is relevant only if the audience is kuffaar. In this respect, da'wat comes first. There is no valid Ibaadat for a kaafir. First comes da'wat for the kaafir followed by Ibaadat on his acceptance of Islam. But the audience of the Tabligh Jamaat has never been non-Muslims. Their tableegh is directed to only Muslims. It is therefore moronic to tell Muslims that da'wat tabligh jamaat style has precedence over Ibaadat prescribed by Allah Ta'ala. This moronism in fact culminates ultimately in kufr. The consequence of *ghulu'* in the final analysis is kufr.

The Muslim has to first discharge his obligations of Ibaadat and other obligations related to his family, etc., then only engage in da'wat tabligh jamaat style, and that too, if he

has an inclination for this style of tabligh. There is no obligation to join the Tabligh Jamaat especially for those who are equipped with sufficient Islamic knowledge to enable them to discharge their Shar'i obligations.

The effect of this *ghulu'* of Tablighis can be observed in their lackadaisical attitude towards Salaat, the Sunnah Ahkaam and the Musjid. In each of these fields they trail behind and even grossly fail. For them Sunnah is restricted to the long kurtah, turban and miswaak. This is their conception of the Sunnah. Most of them do not even understand the imperative importance of wearing the pants above the ankles.

They are loud in talk and even laughter inside the Musaajid. They do not maintain silence nor earnestly respond to the Athaan. They are absolutely careless about what they eat. Their is no such thing as mushtabah in their concept of taqwa. In fact they have no conception of Taqwa. We are not referring to newcomers who have just joined the Jamaat. We refer to their Molvis and even to

some of their elders who lack understanding of the meaning of Taqwa.

They engage in conversation, even loud talk, right inside the Musjid, but Rasulullah (Sallallahu alayhi wasallam) said: *"Conversation in the Musjid consumes good deeds just as cattle devour grass."* About the loud talk of Tablighis inside the Musjid, Rasulullah (Sallallahu alayhi wasallam) mentioning the Signs of Qiyaamah, said: *"Voices will be loud in the Musjid."* About their lackadaisical attitude bordering on scorn for Salaat, they disturb musallis who are engaging in the Sunnatul Muakkadah Salaat. After Maghrib Fardh, they display extreme impatience. Even before numerous musallis have completed even the two raka'ts Sunnat, a Tablighi rushes forward, shamelessly sits in front facing the musallis who are in Salaat and makes his announcement urging them to come forward for his bayaan. He stupidly soothes his conscience with the caveat: *"Those who have completed their Salaat should come forward."* He dwells in self-deception. He lacks the simple intelligence of

understanding that it is haraam to disturb musallis whilst they are engaging in Salaat.

In practice and even in belief, *ghulu'* has ruined the Tabligh Jamaat. This *ghulu'* has now surfaced in a hideously haraam form. The two factions have resorted to and are resorting to violence and to even *wird* of abusive vulgar swear words for one another. Whilst it was always the policy of the Jamaat to embrace all deviates and accommodate their deviation and even participate in their deviation, they now cannot tolerate their own blood and flesh – their own Tablighis. The one faction stands with daggers facing the other faction. And, their molvis are the main instigators of this haraam fracas and shaitaniyat.

As Muslims, remember that first comes Ibaadat. Da'wat is administered as the occasion demands. And, by Da'wat we mean *Amr Bil Ma'roof Nahy Anil Munkar* and *Tableegh* in general. The meaning of da'wat is not confined to Tabligh Jamaat style. If the style of the Tabligh Jamaat is maintained within the confines of the Shariah, i.e.

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THE KUFR OF REJECTING HADITH

QUESTION

Some people say that they believe in only the Qur'ān, not in Hadith. They reject all Ahaadith claiming it to be spurious, and fabrications. Please expound on this issue in the light of the Qur'ān.

ANSWER

The deniers of Hadith are in reality rejectors of the Qur'ān. They are confirmed kuffaar. They are among the Munaafiqeen breed of kuffaar. It is not possible to honestly believe in the Qur'ān without believing in Hadith. Minus Hadith there is no Qur'ān-no Islam. The entire structure of Islam – its foundation and its edifice- are 100% reliant on Hadith.

On what basis do these moron munaafiqeen/kuffaar believe in the authenticity of the Qur'ān? The Shiahs, presenting their “rationale” for rejecting the authenticity of the Qur'ān, claim that the compilers of the Qur'ān, namely the Sahaabah, had reneged from Islam becoming murtaddeen, hence a compilation by them is a false fabrication. This is their convoluted satanic logic for

presenting ‘logical’ argument to deny the authenticity of the Qur'ān. On the other hand, these modernist kuffaar professing to be Muslims “accept”, that is ostensibly in the manner of the Munaafiqeen, the authenticity of the Qur'ān, but in common with the Shiahs deny the integrity of the Sahaabah. Thus, their ‘acceptance’ of the Qur'ān is more illogic than the Shiah deniers of the Qur'ān.

The deniers of Hadith (the modernist zanaadaqah) have absolutely no valid, rational and logical daleel (proof) for claiming that the Qur'ān is authentic- that the Qur'ān is Divine Revelation (Wahi) – that it was Jibraeel (Alayhis Salaam) who had conveyed the Divine Revelation to Muhammad (Sallallahu Alayhi Wasallam).

All these irrefutable facts and information, and the entire Structure of Islam is substantiated by the Hadith. The imperative corollary for accepting the authenticity of the Qur'ān is acceptance of the authenticity of Hadith.

The Qur'ān was not revealed in a completed

book form. It did not descend from the clouds in a compiled book as did the Tauraah to Nabi Musa (Alayhis Salaam). The zanaadaqah will agree that the Qur'ān was revealed over a period of many years -23 years. Since they do accept this irrefutable fact, they are obliged to answer rationally the following questions:

1. How do you know that the Qur'ān is the Book of Allah?
2. How do you know that the Qur'ān is an authentic Book?
3. How do you know that the Qur'ān was authentically compiled?
4. How do you know that the order in which the Verses and Surahs is divine or was instructed by Rasulullah (Sallallahu Alayhi Wasallam)?
5. How do you know of the validity of the different modes of Qiraa't?
6. How do you know that command to perform Salaat mentioned numerous times in the Qur'ān refer to specifically the five daily Salaat? The Qur'ān does not provide any precise information in this regard.
7. How do you know the number of the fardh and Sunnat raka'ts of each of the five daily Salaat?
8. How do you know of the specific modality of Salaat- that it requires, Qiyām, Ruku, Qa'dah, Sajdah, etc. etc.? Nothing of these rules is mentioned in the Qur'ān.

ing of these rules is mentioned in the Qur'ān.

9. Similarly, how do you know of the vast multitude of rules and regulations governing all spheres of Islam is Life? There is no reference to these laws, tenets, practices, etc. in the Qur'ān.
10. Yes, how do you know that the Qur'ān was revealed to Muhammad (Sallallahu Alayhi Wasallam)?

The answers to these questions are obtainable from only the Hadith. There is absolutely no other source besides the Hadith for accepting the Qur'ān as the kitaab of Allah Ta'ala. Those who reject Hadith, in reality reject Allah Ta'ala. Confirming this truth, the Qur'ān Majid states:

“Verily, those who commit kufr with Allah and His Messengers, and they intend to differentiate between Allah (i.e. His Kitaab) and His Messengers (i.e. the Ahaadith), and they say: “We believe in a portion (i.e the Qur'ān) and we reject a portion (i.e the Hadith), thereby intending to follow a path (of their base desires) in between, indeed they are the veritable kaafiroon. We have prepared for the kaafiroon a disgraceful punishment.”

(An-Nisā, Aayaat 150, 151)

In these gracious verses, Allah Ta'ala states with profound clarity that those who reject Hadith, i.e. the statements and practices of the Nabi, are Kaafiroon. To emphasize the incorrigible kufr of these Zanaadaqah and Munaafiqeen, Allah Ta'ala uses the term haq-qan which means in reality, without doubting, most

certainly. There is not a vestige of doubt in the kufr of the Zanaadaqah who deny and reject Hadith. Denial of Hadith is in fact denial of the Qur'ān. It is tantamount to accepting a part of the Qur'ān and rejecting a part. And this renders these types of morons ‘kaafiroon haq-qan’.

Commanding acceptance of Hadith, Allah Ta'ala says:

“Whoever obeys the Rasool, verily he has obeyed Allah. And whoever turns away (rejecting the Hadith of the Rasool), then (know) that We did not send you (O Muhammad!) as a guard over them.” (An-Nisā, 79)

Without accepting what the Rasool said and had done, it is not possible to accept and obey Allah Ta'ala. What Rasulullah (Sallallahu Alayhi Wasallam) said, is Hadith. Whatever he did, is Hadith. This āyat and many other Qur'aanic verses explicitly state that obedience to Allah Ta'ala is inextricably interwoven with obediences to His Rasool.

“Hold on to that which he (the Nabi) gives you. And abstain from whatever he forbids you.”

(Al-Hashr,7)

Rasulullah's acts which the Qur'ān commands us to adhere to, and his prohibitions from which we have to abstain are all in the Hadith, not in the Qur'ān.

It should be well understood that the reality of Hadith rejection is Qur'ān rejection. When Hadith is rejected, Allah Ta'ala is rejected. Stating this reality, the Qur'ān says:

“Verily, we are aware that you (O Muhammad!) are grieved by what they are saying. (But in reality) most certainly, they are not belying (rejecting) you. But (on the contrary), the

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DA'WAT AND IBAADAT

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without *ghulu*, then it will be *Mubah*, i.e. permissible.

It is incorrect to classify as *Mustahab* any method which came into existence after the era of *Khairul Quroon*. While a good method may be said to be ‘mustahab’ in the literal meaning, it will not be *Mustahab* in the technical meaning of the Shariah, for such meaning refers to only *Masnoon* practices. The Tabligh Jamaat style is not *Masnoon*.

If the elders of the

Tabligh Jamaat are sincere and if they desire their work of Tabligh to continue along the Path of its founders, then they should set their house in order and bring it within the strict bounds of the Shariah. Failing to do so will see the eventual destruction of the Tabligh Jamaat. Either it will wither away into oblivion or worse: it will develop into a *Firqah Baatilah* to be assigned to one of the 72 deviate sects. May Allah Ta'aala save us all from satanic deviation.

HARAAM

The following seven parts of halaal animals are haraam:

Blood, the male organ, the female organ, testicles, glands, bladder and the gall bladder.

THE KUFR OF
REJECTING HADITH

(Continued from page 10)

zaalimeen (brutal oppressors) are denying the Aayaat (i.e the Qur’ān) of Allah.” (An’aam, 33)

Belief in the Qur’ān without belief in the Hadith is a Qur’ānic and a rational impossibility. An ‘islam’ developed on the Qur’ān minus Hadith, is Satanism. It is a religion of Shaitaan.

These moron modernist zanaadaqah who are the slaves of base desire and

the agents of Iblees deny Hadith in order to perpetrate unbridled corrupt interpretation of the Aayaat of the Qur’ān to appease their whimsical shaitaani fancies and the lustful dictates of the nafs. Since the Hadith places a firm clamp on their inordinate nafsaani cravings, they deny and reject one great portion of Wahi (Divine Revelation), namely, Hadith. In so doing, these modernist Juhhaal are, in Qur’ānic terminology: “Kafiroon Haq-qan.”

THE ULAMA ARE
THE TRUSTEES.....

“The Ulama are the Trustees of the Rusul (Messengers of Allah) as long as they do not mingle with the rulers and do not plunge into the dunya (Hadhrat Ali and Hadhrat Anas – Radhiyallahu anhum).”

“The Ulama are the trustees of the Rusul as long as they do not mingle with the Sultan and do not plunge into the dunya. When they associate with the Sultan and plunge into the dunya, then they betray Rasulallah (Sallallahu alayhi wasallam). Therefore beware of them.

Fear them and be diligent regarding the evil which emanates from them, for verily they gain proximity to the Sultan by means of placating his heart and approving of his evil deeds and his vain desires.

Should they inform him of deeds which are beneficial for this salvation, he will rebuff them and dissociate from them.

There is the fear of nifaaq (hypocrisy), flattery, and excessive and baseless praise by association with the Sultan. In this lies the destruction of Deen. The Ulama are the guardians of the people (i.e. of their Deen), and the people are their followers. There is no fear (from the Ulama) as long as they do not contaminate themselves with the filth of the dunya and the lusts of the nafs. When they perpetrate this, they fall from their lofty pedestal. Thus they become contemptible to the people of the world, and to Allah Ta’ala in the Akhirat.

(Faidhul Qadeer-Sharh Al-Jaamius Sagheer)

A Dog Submits

A Buzrug (who was unaware of the mas’alah) had kept a dog. A Molvi informed him of the prohibition. The Buzrug, addressing the dog, said: “Rasulullah (Sallallahu alayhi wasallam) has prohibited keeping dogs.” The dog promptly departed and was never again seen.

FOUL STENCHES IN THE MUSJID

A Brother justifiably lamenting the foul stench of tobacco in the Musaaqid, says:

From noise in the Masjid to carpets or Musallahs stinking of cigarette smoke...

It is indeed a sad state of affairs that Muslims have lost their sense of cleanliness and even the Musallahs or carpets that we pray upon stink of the obnoxious stench of cigarettes.

This Ummah is supposed to thrive on cleanliness, or so it used to be. However, now we find the carpets where we place our heads upon in Sajdah stink and in fact one who seeks to be near to his Rabb in this position has to hold one’s breath as the

abominable stench of cigarettes is rooted deep in the carpet.

How can a person who calls himself a Muslim cause such an inconvenience to another with his evil odours defiling the Masjid and ruining the peace of musallis? The evil cigarette smoker is incumbently required to thoroughly cleanse himself by washing his filthy hands and mouth, and changing his stinking clothes prior to coming to Masjid. On the contrary, he simply enters the Masjid and pollutes the Masjid and the carpets without any care whatsoever. One has to ask what next?

(End of the brother’s lament)

Cigarettes are

haraam. The hurmat is aggravated by entering the Masjid with the foul stench being emitted from the body and clothes of the smoker. In addition to the musallis being disturbed by the foul odour, it causes great distress to the Malaaiakah in the Masjid.

Rasulullah (Sallallahu alayhi wasallam) warned people who consume raw garlic and onions from entering the Masjid without cleansing their mouths with Miswaak. It is not permissible for a person whose body and clothes reek of the satanic stench to enter the Masjid. He must ensure that he has eliminated the foul stench before coming to the Masjid.

UNITY AN UNATTAINABLE GOAL

“And unto Allah (leads) the Straight Path, and besides it are deviant (paths). And, if He had so willed, then certainly, He would have guided you.” (An-Nahl, Aayat 9)

Unity of the Ummah is an unattainable phantom. It is a futile goal which morons seek to achieve by following deviant paths – the paths which deviate from Siraatul Mustaqeem, the Straight Path leading to Allah Ta’ala. The aforementioned Aayat clearly negates the attainment of the much desired unity of the Ummah.

In His Eternal Wisdom, Allah Ta’ala has not ordained unity for the Ummah. There will always be dissension among Muslims. The Aayat states explicitly that if Allah Ta’ala had willed guidance for the Ummah, He would have guided us all. However, this has not been ordained by Allah Ta’ala, hence the perpetual discord in the ranks of the Ummah.

We are not supposed to stupidly hanker after mirages and pursue phantoms in futile attempts. We are only required to adhere steadfastly to the

Deen and not deviate into deviance by following the variety of paths which lead to Jahannam.

A ‘unity’ based on baatil with the people of baatil is a confounded devilish accord which is haraam for Muslims. Since Allah Ta’ala in His Infinite Wisdom has not willed the universal unity of the Ummah, it is not possible for there to be unity even among the people of Haqq.

Our obligation is to only adhere steadfastly to the Deen regardless of criticism, opposition and discord.

THE VILE KUFR OF
BADA’

Bada’ is the Shiah belief of ascribing error to Allah Azza wa Jal. According to this shaitaani belief, Allah Ta’ala too commits errors – Nauthubillah. According to Shiahs, Allah Ta’ala had erred by praising the Sahaabah in the Qur’aan and proclaiming them to be the inmates of Jannat. Later, according to the Shiahs, the Sahaabah had reneged from Islam to become kaafir.

A PIG’S HEART

Among the Signs of the proximity of Qiyaamah, Rasulallah (Sallallahu alayhi wasallam) had mentioned that a time will dawn when some people indulging in liquor, music and dancing will be transformed into APES and PIGS. And this means physical disfigurement and transformation into monkeys and swines.

In that era music will be so widely

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Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 5)

their merrymaking haraam function on Sunday 26th August. Their functions was nothing but a celebration of haraam which these *juhala* dubbed, 'Eidul Adha'. Donating for haraam functions and for a group of *juhala* is haraam.

Q. I have read an article which cites Ahaadith to prove that Qur'baani of only the head in the house suffices for the entire family. Is this correct?

A. According to the Shaafi' Math-hab, it is correct, but not for Hanafis.

It is not valid according to the Hanafi Fuqaha. The Hanafi position is exactly as the Hanafi have explained it and continue explaining it every year. Qur'baani is

Waajib on every adult who has the Zakaat Nisaab amount during the Days of Qur'baani.

Q. When a person is making Hajj does he have to make Qur'baani in Makkah?

A. The normal Qur'baani which is done every year, may be done anywhere. The Dumm-e-Tamattu has to be done compulsorily in the Haram.

Q. Animals for Qur'baani are slaughtered at a Madrasah. Ulama are also present. However, the strict requirements for the slaughtering process are not fully observed. The knives still have blood when used for slaughtering the next animal. Should we slaughter our animals at the Madrasah?

A. No, do not have your ani-

mals slaughtered at the Madrasah. They should shame themselves for not fully observing the requisites of the Thabah process despite being a Madrasah and despite the presence of Ulama.

Q. Is it permissible to use the bones and meat of Qur'baani animals to make cat and dog food?

A. It is permissible to use the bones of Qur'baani animals to make cat and dog food. But, it is not permissible to use the meat for this purpose if there is no valid reason. The meat should be consumed by people and preferably given to the poor.

Q. Is it permissible for the one who performs Tamattu' Hajj to perform Umrahs whilst waiting to don Ihraam for Hajj

on the 8th?

A. It is permissible to make more Umrahs during the waiting period although Tawaaf in abundance is better. This is for those who perform Tamattu' Hajj.

Q. When should one cease reciting the Talbiya?

A. The Talbiyah must cease on the 10th just before striking the first pebble at Jamrah Uqba. Thereafter there is no more Talbiyah recitation.

Q. Should Sa-ee also be made after Nafil Tawaaf?

A. There is no Sa-ee after Nafil Tawaaf. However, if one does not want to make Sa-ee after Tawaaf Ziyaarat, then on the 8th after donning Ihraam, make a Nafil Tawaaf, with Idhtiba' and Ramal, then followed by Sa-ee.

A PIG'S HEART

(Continued from page 11)

and intensely prevalent that the streets will reverberate with the voice of shaitaan (i.e. music).

The evil of music has today become so rampant and Muslims have become so insensitive and their Imaan so desensitized that every vestige of Imaani inhibition for haraam in general and for even such a great evil and sin as music has been eliminated.

The stage has yet to be reached when some of these vile people of music will be physically transformed into apes and pigs at the command of Allah Azza Wa Jal.

It is shockingly lamentable that the haraam voice of shaitaan – music – is now a frequent disturbance right inside the Musaajid via the evil cellphones which have been transformed into tools of shaitaan. In the very midst of Salaat these evil devices proclaim their voices of shaitaan with musical ringtones. These miscreants in addition to destroying their own Salaat, wreck the peace of mind and concentration of the entire Jamaat, and at the same time pollute the holy Musjid atmosphere with shaitaan's voice. This is a clear indication that their hearts have al-

ready been disfigured. Their hearts have become the hearts of PIGS.

The one who has a cellphone with musical ringtones should reflect when he hears the voice of the devil on his phone. He should understand that his heart has become the heart of a pig, and this is the prelude for the literal manifestation of the Hadith. That is, physical transformation of faces into the faces of apes and pigs as warned by Rasulullah (Sallallahu alayhi wasallam).

It is haraam to have a cellphone with musical ringtones. Even whilst the cellphone is switched off, it is a major sin to keep such a satanic device in one's pocket even outside

the Musjid. The evil of the sin is compounded when the spiritual filth is brought inside the Musjid. Then there are no words for adequate condemnation of such an evil person who allows the satanic musical ringtones to play inside the Musjid. Forgetting to switch the phone off is never a valid excuse. Firstly, it is haraam to have such a phone ringtone. Secondly, it is a greater haraam to bring it inside the Musjid. Thirdly, the forgetfulness according to the Qur'aan is by shaitaan who lulls the man with the pig's heart into forgetfulness. There is simply no valid excuse.

Those who enter the Musaajid with these evil

satanic devices should ponder and reflect. They must look into their hearts and they will not fail to discern that their hearts have been transformed into the hearts of pigs, hence they think and reason like pigs. Thus, they are bereft of the slightest vestige of shame for ruining their own Salaat with the satanic ringtones, and disturbing the entire Musjid with this evil *sautus shaitaan* (voice of the devil).

Rasulullah (Sallallahu alayhi wasallam) said: "Some people of this Ummah will pass the night in eating, drinking, amusement and futility. In the morning they will find themselves disfigured into apes and pigs."

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Safar 1440
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